Politeuphuia.

WITS COMMON-WEALTH,

Newly corrected and amended.

Si tibi difficilis formam natura negavit,
Ingenio formæ damna repende tuæ.

LONDON.
Printed by *R. Young*, for *J. Smethwicke*, and are to be ſold at his ſhop in Saint *Dunſtans* Church-yard under the Diall.

TO HIS VERY GOOD FRIEND Mr. BODENHAM; *N. L.* wiſheth increaſe of happineſſe.

SIR,

WHat you ſeriouſly begun long ſince, and have alwayes beene very carefull for the full perfection of, at length thus finiſhed, although perhaps not ſo well to your expectation, I preſent you with; as one before all moſt worthy of the ſame; both in reſpect of your earneſt travaile therein, and the great deſire you have continually had for the generall profit. My humble deſire is, that you would take into your kind protection this old and new burthen of wit; new in his forme and title, though otherwiſe old, and of

great antiquity, as being a methodicall collection of the most choise and select Admonitions and Sentences, compendiously drawne from infinite variety, Divine, Historicall, Poeticall, Politike, Morall, and Humane. As for the envious and over-curious, they shall the lesse trouble me, sith I know there is nothing in this World but is subject to the Erinnis *of ill disposed persons, whose malice is as fatall as the Darts of* Cephalus, *or* Paris *shaft, which neither a seven-fold shield, nor* Vulcans *cunning work-manship, nor* Pallas Ægis *can avoid. Thus humbly craving pardon for my boldnesse, beseeching God daily to increase the affection you beare to Learning, I take my leave.*

Your most assured

to command,

N. L.

To The Reader.

COurteous Reader, encouraged by thy kinde acceptance of the first and second Impression of *Wits Common-wealth*, I have once more adventured to present thee with the twelfth Edition. *Solent primi fœtus rerum horriduli esse & insuaviores, sed amœni magis & grati subsequaces.* Somewhat new I have inserted, put out many things where I found it necessary, and especially of examp'es; for that I intend, by Gods grace, the next time to publish the fourth part of *Wits Common-wealth*, containing only examples. Then from your gracious acceptance and censure, let this part draw her perpetuall priviledge, that like *Alcinous* fruits, it may still flourish in the faire Summer of thy gentle favour, and every one of them triumph in despight of Envies raging Winter.

N. L.

In Politeuphuian Decaſtichon.

Myſtica qui ſophiæ, cultæ quadrantiæ vitæ,
Ingenii varios flores rimaris & ardes:
Intemerata legas hujus monumenta laboris,
In quo ferventem metris ſedabis orexim.
Hoc duce Mercurio, cœleſti numine plenus.
Ver ice ſublimi ſeries arcana polorum,
Et facile rapidas fauces vitabis Averni,
Omnia ſunt in hoc; Muſis aptiſſima ſedes.
Virtutis morumque Pharos Cynoſura vaganti,
Ingenii genii, mentis, rationis acumen.

A. R.

LEt him who in deſire Wits Wealth imbraces,
Here ſtand and gaze, where wel behold he may
A heavenly troupe of matchles Nymphs & Graces,
Their ſilver armes in ſacred Fount diſplay.
Whoſe parts all faire, and equall to their faces,
Make their nak'd beauty, their moſt rich array,
Nor thinke I had him with a vaine ſuppoſe,
Inviting him unto his reſting place;
Whence flowes a River of ſmooth running Proſe,
Whoſe ſtreames, conceits (like Virgins) interlace.
Amongſt green leaves ſo growes the damask Roſe;
So Diamonds golden Tablets doe enchaſe.

T. M.

WITS COMMON-WEALTH.

Of GOD.

Definition. *God, the beginning of all things, the* Idea *and patterne of all good, is that Almighty Omnipotence which wanteth beginning and ending; which being made of none, hath by his owne power created all things.*

WHere God putteth to his hand, thereare no men ſo mighty, no beaſts ſo fierce, no Sea ſo deep, that can reſiſt his power.

As a Prince will not ſuffer that another be called King in his Realme, ſo likewiſe God will not permit that any other in this World ſhould be honoured but he onely.

Without the underſtanding of the will of God by his Word, our ſight is but blindneſſe, our underſtanding ignorance, our wiſdome fooliſhneſſe, and our devotion devilliſhneſſe.

God will not ſuffer man to have the knowledge of things to come: for if he had preſcience of his proſperity, he would be careleſſe; and underſtanding of his adverſitie,

he would bee fenceleſſe, *Auguſt.*

God, who hath made all mortall things, hath authority to diſpoſe them, even with the ſame power wherewith he hath created them.

As much doe wee owe unto God for the dangers from which he delivereth us, as for the great wealth and dignities, whereunto he hath alwayes raiſed us.

Where Vertue doth raiſe to honour, there God failes not to eſtabliſh the dignity.

God is called a Well, both becauſe he hath all good things from himſelfe, and alſo for that he doth communicate from thence with his creatures, without any hinderance to himſelfe: for God miniſtreth to all, lacking nought, and receiving nothing of any man.

God in his Church is a moſt bright Sunne, which riſeth upon ſuch as feare him, and goeth downe from them that are careleſſe and prophane.

The treaſures of vices are in us, the abundance of goodneſſe in God. *Ierom.*

The greatneſſe of God is more ſeene in mercy than in puniſhment.

God uſeth us not as our offences deſerve, but as his mercy willeth.

God deales in one ſort with the ſinner, in another manner with the juſt; to the ſinner he pardoneth his offence, and from the juſt hee takes away the occaſions of his ſinne.

Epirus King of Arcadia for breaking up of *Neptunes* Temple was ſtricken blinde.

Mardo-

Mordorus, ſpoyling *Circes* Temple, was ſtrucken mad, with all his Souldiers.

Alexanders Souldiers, ſeeking to ſpoile the Temple of the ſame Goddeſſe, were ſlaine with Lightning.

Brennus, the Captaine of the French, entring the Temple of *Apollo*, and ſpoiling it, was ſtrucken with madneſſe, and ſlew himſelf.

Scipio's ſouldiers, that robbed the Temple at Toloſſa, died all miſerably.

As it is impoſſible with one and the ſame eye to behold Heaven and earth, ſo it is as impoſſible with one diſordinate will to love God and the World, *Auguſt.*

Like as God ſurmounteth all other creatures, ſo the remembrance of him ſurmounteth all other imaginations.

God is high: if thou liſt thy ſelfe up unto him, he flyeth from thee; but if thou humbleſt thy ſelfe unto him, he commeth down to thee.

Gods doctrine is the rule of Prudence, his Mercy the worke of Juſtice, and his Death the Standard of Patience, *Bern.*

The Reſurrection of Chriſt to the Dead is Life, to the Saints Glory, to Sinners Mercy.

Simonides, the more he ſtudied to know what God was, the harder ſtill it ſeemed unto him.

If God helpe, he is mercifull; if not, we muſt not thinke him unjuſt.

Divinity cannot be defined.

The operation of God is threefold, Creation, Formation, Conſummation.

God is Eternitie, and therefore not found but of such as continually seeke him.

God, although hee be Omnipotent, could never make a creature equall to himselfe.

The Lord of Hosts is called God the Father, the Sonne is the Image of the Father: the Father and the Sonne knowne, the goodnesse of them both, which is the Holy Ghost, is made manifest, *August.*

Jupiter est quodcunq; vides, quacumq; moveris, Ovidius.

Quæ Deus occulta esse voluit, non sunt scrutanda; quæ autem manifesta fecit, non sunt neganda, ne & in illis illicitè curiosi, & in istis damnabiliter inveniamur ingrati, Ambros.

Of Heaven.

Defin. *Heaven is generally taken for that part of the World which is over our heads, a place full of Divine residence, and that Land, where the Faithfull after this life expect their portion and inheritance.*

HEaven is the seate of God, and the Earth is his footstoole.

Heaven is the seat of glory, the habitation of Angels, the resting place of the Faithfull, far beyond thought, and glorious beyond report.

We deeme it hard to know the things on earth, and finde the objects of our eyes with toile, but who can search the secrets of the heavens, *Basil.*

Heaven

Heaven is neither infinite in forme nor figure, but one in nature.

Heaven, as it had his Creation of nothing, ſo it ſhall be diſſolved to nothing.

The diſpoſition and places of the Heavens, are not of power to expreſſe our good or bad fortunes.

As Hell is the place of all horrour, ſo Heaven is the haven of all reſt.

Heaven is the Habitation of the Elect, the Throne of the Judge, the Receit of the ſaved, the ſeat of the Lambe, the fulneſſe of delight, the Inheritance of the Juſt, and the reward of the faithfull.

From Heaven our ſoules receive their ſuſtenance Divine

Heaven is the Church of the Elect, the ſoule of the Juſt, and Field of the faithfull.

He is moſt miſerable that is denied to ſee the Sunne-ſhine; and he is moſt accurſed, to whom God denieth his Heavenly favour, *Gregorie.*

It is hard to live well, eaſie to dye ill; hard to obtaine Heaven, eaſie to keep from thence.

None knoweth better how great is the loſſe of Heaven, than they that are judged to live continually in Hell.

A good life begetteth a good death, and a good death a glorious inheritance in Heaven.

The way to Heaven is narrower than the way to Hell.

In gloria cœleſti mira ſerenitas, plena ſecuritas, æterna fœlicitas. Eſtque

Eſtque Dei ſedes, niſi terra, & pontus & aer.
Et cœlum, & virtus, ſuperos quid quærimus
ultra?

Of Angels.

Defin. *Angels are of an intellectuall and incorporeall ſubſtance, alway moveable and free, the divine Meſſengers of the will of God, ſerving him by grace and not by kinde, and are partners of immortality.*

ANgels at all times, and in all places, behold the face of our heavenly Father.

Selfe-love, the ruine of the Angels, is the confuſion of men.

Angels are carefull of mens actions, and Protectours of their perſons:

Angels were created of God, immortall, innocent, beautifull, good, free, and ſubtill, of the eſſence of God himſelfe, *Aug.*

Angels have their habitation in heaven, their eyes fixed on the Majeſty of God, their tongues formed to his praiſes, and themſelves onely in him.

Every ones Angell that hath guided him in this life, ſhall at the latter day bring forth him he hath governed, *Origen.*

Angels intend two things, the firſt is the glory and ſervice of God, the ſecond is the health and ſalvation of his children.

Angels are the comforters, inſtructers, and reformers of men.

Angels are Tutors of the Saints, Heraulds

of

of heaven, and guardians of our bodies and ſoules.

The Angels exceed not in deſire, deſire not becauſe they want not, in beholding their Creator, *Amb.*

The Angels have charge to conduct men, Wiſedome to inſtruct men, and Grace to preſerve men.

Angels were the firſt creatures that ever God made.

Angels, whenſoever they are ſent, doe alwaies behold the face of God.

There are nine Orders of Angels; Angels, Archangels, Vertues, Powers, Principalities, Dominations, Thrones, Cherubins, and Seraphins.

The divine nature of Angels ſuffereth neither change nor end, for they are immutable and divine.

Angels are ſwift meſſengers to execute the wrath of God againſt his enemies.

Every true Miniſter is a true Angell, and their tongues beare the Embaſſage of the moſt high God.

Angeli ſic foris exeunt, ut internis contemplationis gaudiis non priventur, Greg.

Apoſtatæ angelo ſimilis efficitur homo, qui hominibus eſſe ſimilis dedignatur.

Of Vertue.

Defin. *Vertue is a diſpoſition and power of the reaſonable part of the Soule, which bringeth into order*

order & decency the unreasonable part, by causing it to propound a convenient end to her own affections and passions, whereby the Soule abideth in a comely and decent habit, executing that which ought to be done according to reason: briefly, it is a proportion and uprightnesse of life, in all points agreeable to reason.

HE that desireth to be called vertuous, it is first requisite that he be good: therefore in the account of reputation, it is more worthy to be called Vertuous, than Noble or Reverend: for that the one title descends together with dignity, and the other is the reward of the work which we use. So that it fals out in good experience, that this title of Vertue is of many men desired, but of very few truly deserved.

Vertue maketh a stranger grow naturall in a strange Countrey, and Vice maketh the naturall strange in his owne countrey.

Vertue is health, Vice is sickneſſe, *Petra.*

Vertue is a stranger upon Earth, but a Citizen in Heaven.

Take away discretion, and Vertue will become Vice.

Vertue is the beauty of the inward man.

Vertue laboureth like the Sunne to lighten the world.

To forgive, is no lesse vertue in Princes, when they be offended, than Revenge a vice in the common sort, when they be wronged.

Vertue

Vertue goes not by birth, nor diſcretion by yeeres, for there are old fooles and young Counſellers, *Gevara.*

Vertue is the Queene of Labourers, Opinion the Miſtreſſe of Fooles, Vanity the Pride of Nature, and contention the overthrow of Families.

Vertue maketh men on the Earth famous, in their graves glorious, and in the Heavens immortall, *Chilo.*

Vertue is not obtained in ſeeking ſtrange Countries, but amending of old errours.

Vertue is more acceptable, by how much the more it is placed in a beautifull body.

Pythagoras compareth Vertue to the letter Y, which is ſmall at the foot, and broad at the head; meaning that to attaine Vertue is very painefull, but the poſſeſſion thereof paſſing pleaſant.

A good man, though in appearance he ſeem needy, yet by vertue he is rich.

Vertue is a thing that prepareth us to immortality, and makes us equall in the Heavens, *Socrates.*

The firſt ſtep to Vertue, is to love Vertue in another man.

Vertue while it ſuffereth overcommeth.

Vertue cannot perfectly be diſcerned without her contraries; nor abſolutely perfect without adverſitie.

He that remembreth his Vertue, hath no Vertue to remember, ſeeing he wanteth Humility,

mility, which is the Mother Vertue of all Vertues.

Vertue is better and more certaine than any Art

The actions of Vertue doe so much affect the beholder, that hee presently admireth them, and desireth to follow them.

A man endued with Vertue, meriteth more favour than a man of much wealth.

It is no lesse Vertue, to keepe things after they be gotten, than to get them, *Ovid.*

Vertue in generall, is a Castle impregnable; a River, that needeth no rowing; a Sea, that moveth not; a Treasure, endlesse; an Army invincible; a Burthen supportable; an ever-turning Spye; a Signe deceitlesse; a plaine Way faileleſſe; a true Guide, without guile; a Balme, that instantly cureth; an eternall honour, that never dieth, *Mar. Aurel.*

Laudo factam de necessitate virtutem, sed plus laudo illam, quam elegit libertas, non inducit necessitas.

——— *Virtus medio jacet obruta cœno,*
Nequitiæ classes candida vela ferunt.

Of Peace.

Desin. *Peace is the quiet and tranquility of Kingdomes, burying all Seditions, Tumults, Uproares, and Factions, and planting Ease, Quietnesse, and Security, with all other flourishing ornaments of happinesse.*

Deare

DEare and unprofitable is the Peace that is bought with guiltleſſe Bloud.

They juſtly deſerve the ſword of Warre, which wilfully refuſe the conditions of Peace.

Peace flouriſheth where Reaſon ruleth, and Joy raigneth where Modeſty directeth.

Peace is the end of Warre, Honour the joy of Peace, and good government the ground of them both.

Peace is of moſt men deſired.

Concord in a City, is like harmony in Muſicke.

Concord of many maketh one.

As the living members of the body, united together, maintaine life; and divided, haſten death: ſo Citizens in a Common-weale, by their Concord maintaine the ſtate, but by their hatred deſtroy it.

True Peace, is to have Peace with Vertue, and Warre with Vice.

Peace asketh no leſſe wiſedome to conſerve it, than valiantneſſe to obtaine it.

The colour of Peace maketh the War more ſecure; for who ſuſpect leaſt, are ſooneſt prevented, *Olaus Mag.*

Archidamia the Spartan Lady, ſeeing her Countrey ſuppreſt by the covetouſnes of the Magiſtrates, and *Fyrrhus* triumphing in their miſeries, entred the Senate-houſe with a naked ſword in her hand, and in the name of all the Ladies, chid the heartleſſe Lords, for ſuffering themſelves to live, their country being

ing

ing overthrowne, and they like to lose th liberty.

Pirrhus entring Sicily, possessed with ho of some peace, afterward surprised the Co trey, and inthralled the inhabitants there by tyranny.

Peace from the mouth of a Tyrant, is o ner promised than performed, *Plato.*

The countenance declareth mans inclin tion to peace; and the austerity of *Ma* countenance, being an infant, was ominous Rome in his old age.

It is a point of godly wisedome, to bee peace with men, at war with vices.

To rule an estate, is a heavie burthen; but undergoe peace is an easie carriage.

Concord maketh small things mightily encrease, but discord maketh great things dainly to decay.

To flie from peace, which we should e nestly pursue, is to follow discord, and o owne destruction.

That thing is more esteemed which is o tained by peacefull words, than that which gotten by forcible violence.

Nemo vires suas in pace cognoscit: si enim be desunt, virtutum experimenta non prosunt.

Pax optima rerum.

Quæ homini non esse datum est: pax u triumphis.

Innumeris melior: pax custodire salutem,
Et cives æquare potens. Sil. Ital.

Of Truth.

Defin. *Truth is that certaine and infallible vertue, which bringeth forth all goodnesse, revealeth the Creation of the World, the power of our Creator, the eternall Crowne of Blisse we hope for, and the punishments allotted for our misdoings: it is a Vertue, through which we are inclined to speake no otherwise with our Tongue, than we thinke with our Heart.*

TRuth stands not upon the tongues of Men, nor Honour upon the frownes of authority.

There is nothing so secretly hidden, but Time and Truth will reveale it.

Truth may be oft blamed, but never shamed: and Vertue suppressed by slander, will at last appeare without blemish.

The dissolving of a doubt, is the finding of the Truth.

Truth is the Law of Arts.

Truth hath two Companions, Wisedome and Constancy.

Truth is the Messenger of God, which every man ought to reverence, for the love of her Master.

Truth onely among all things is priviledged, in such wise, that when Time seemeth to have broken her wings, then as immortall she taketh her force, *Aug.*

The purest Emerald shineth brighteſt, when it hath no foyle, and Truth delighteth most when it is apparelled worst. The

The end of Grammar, is to ſpeake a
and agreeably; and the end of the ſpeech
ciety: of Rhetoricke, to carry all mens mi
to one opinion: of Logicke, to find a Trut
midſt many falſhoods; all other Arts do li
wiſe tend to Truth.

Foure very good Mothers have foure v
bad Daughters: Truth hath Hatred; Pro
rity hath Pride; Security hath Perill; and
miliarity hath Contempt.

Pharamond the firſt King of France was
med *Warmond*, which ſignifieth Truth.

Truth feareth nothing more than to be
ſhe careth for no ſhadow, but is content w
her owne ſight.

Truth is a vertue that ſcaleth the Heav
illuminateth the Earth, maintaineth Juſt
governeth Common weales, kills Hate, n
riſheth Love, and diſcovereth Secrets.

Truth is a ſure pledge not impaired, a ſhi
never pierced, a Flower that never dyeth
State that feareth no fortune, and a Port t
yeelds no danger. *Cicero.*

Truth is health that is never ſicke, a
that hath never end, a ſalve that healeth
ſores, a Sunne that never ſetteth, a Moo
that is never eclipſed, an Hearb that is ne
withered, a Gate that is never lockt, an
Voyage that never breeds wearineſſe.

Truth is ſuch a vertue, that without it
ſtrength is weakneſſe, our Juſtice tyranne
our humility trayterous, our patience diſſe

led, our chastity vaine, our liberty captive, and our piety superfluous.

Truth is the Center wherein all things rest, the Card whereby we saile, the Wisdome whereby we are cured, the Rock whereon we rest, the Lamp that guideth us, and the Shield which defendeth us.

Truth is the ground of Science, the Scale to Charity, the Type of Eternity, and the fountaine of Grace.

By Truth the innocent smileth before the Judge, and the Traitor is discovered before he is suspected.

Truth is a good cause, and needs no helpe of Oratory, and the least speech discovers the best credite.

Qui veritatem occultat, & qui mendacium profert, uterque reus est: ille, quia prodesse non vult; iste, quia nocere desiderat, August.

Non bene mactato cœlestia numina gaudent:
——— Sed quæ præstanda est, & sine teste fides.

Of Conscience.

Defin. *Conscience generally is the certaine and assured testimony, which our soules carry about with them, bearing witnesse of what we speake, thinke, wish, or doe: it is to the wicked, an accuser, a Judge, a Hangman, and a Rope: to the godly, a comfort, a reward, and ayde against all adversities.*

A Guilty Conſcience is a worme tha
teth, and never ceaſeth.

The Conſcience once ſtained with in
cent bloud, is alwayes tyed to guilty remo

Conſcience is a Worme that fretteth
the *Scris* Wooll, ſecretly and deepely; e
gotten, and hardly worne out.

Where the Conſcience is drowned w
worldly Pompe and Riches, there Wiſed
is turned to Fooliſhneſſe.

Conſcience is the chamber of Juſtice, o

He that frameth himſelfe outwardly to
that which his Conſcience reproveth inwa
ly, wilfully reſiſteth the Law of God.

The Conſcience is waſted, where ſhipwr
is made of Faith.

A good Conſcience is the onely liberty.

The Conſcience is a Book wherein our
ly ſinnes are written.

A good Conſcience is a continuall qui
neſſe.

Although the Conſciences of many ſee
to bee ſeared with hot yron, as if it were v
from all feeling of ſinne, yet at the point
death it is awakened, yea and it driveth
miſerable ſoule to deſperation.

We ſhall carry nothing with us out of t
life, but either a good or a bad Conſcience

Diſcerne diſcreetly, and practice reveren
thoſe things that are good, that thine ow
Conſcience may be cleare, and others by
doings not offended. *Greg.*

A cleare Conſcience needeth no excuſe, nor feareth any accuſation.

None is more guilty, than he whoſe Conſcience forceth him to accuſe himſelfe.

To accuſe ones ſelfe before he is accuſed, is to make a foule cracke in a falſe conſcience.

Conſcience beareth little or no ſway, where coine brings in his plea.

The Conſcience loaden with the burthen of ſinne, is his owne Judge, and his owne Accuſer.

Whereas any offence is committed through ignorance, or any other violent motion; the cauſes that encreaſe the ſame being cut off, penitence and remorſe of Conſcience preſently followeth.

The Philoſophers account thoſe men incurable, whoſe conſciences are not touched with repentance for thoſe ſinnes which they have committed.

There is no greater damnation than the doome of a mans owne conſcience.

The violence of conſcience commeth from God, who maketh it ſo great, that man cannot abide it, but is forc't to condemne himſelfe.

A wicked conſcience purſueth his maſter at his heeles, and knoweth how to take vengeance in due time.

Nulla pœna gravior pœnâ conſcientiæ: vis autem nunquam eſſe triſtis? bene vive. Iſidor.

Heu quantum pœnæ mens conſcia donat.

——— Sua quemque premit terroris imago.

Of

Of Prayer.

Defin. *Prayer (as some Divines affirme) is to* [illegible]
with God, craving by intercession and [illegible]
petition, either those things necessarie for [illegible]
maintenance of this life, or forgivenesse of [illegible]
things, which through frailty we daily com[illegible]

THe just mans prayer appeaseth the wr[illegible]
of God.

Prayer must be freely given, and never s[illegible]

Prayer is the oblation of a thankefull he[illegible]
and the token of a contrite & penitent min[illegible]

Prayer is not to bee attempted with fe[illegible]
and violence of heart, but with simplicity,
meekenesse of spirit. *August.*

Happy is that man, whom worldly pl[illegible]
sures cannot draw from the contemplation
God, and whose life is a continuall Prayer

Prayer is the wing wherewith the Soule
eth to Heaven, and Meditation the Eye wh[illegible]
with we see God. *Amb.*

Prayer kindleth, inflameth, and lifteth
the heart unto God, and the incense of me[illegible]
tation is pleasing in his eyes.

The Prayer of the poore afflicted pierce[illegible]
the clouds.

Prayer is a vertue that prevaileth agai[illegible]
temptation, and against all cruell assaults
infernall Spirits, against the delights of t[illegible]
lingring life, and against the motions of t[illegible]
flesh. *Bernard.*

Prayer engendreth confidence in the sou[illegible]
co[illegible]

confidence engendreth peace and tranquillitie of conſcience.

Faith joyned with Prayer, maketh it more forcible, but humility coupled with it, maketh it beneficiall and effectuall.

Vertuous and godly diſpoſed people do daily pray unto God for the cleanſing of the impurity of the heart, and doe watch it with all diligence that they can, and labour to reſtrain it, that the corruption thereof burſt not out, either to the hurt of themſelves or others.

The Romanes upon certaine high dayes prayed for encreaſe of wealth to the people of Rome: which *Scipio* being Cenſor changed, ſaying, That it was ſufficient, and that they ought only to pray unto God to preſerve it ſuch as it was.

Thy prayer is thy ſpeech to God: when thou readeſt, God ſpeaketh to thee, and when thou prayeſt, thou talkeſt with God, *Auguſt.*

Let prayer aſcend, that grace may deſcend.

He that knoweth how to pray well, knoweth how to live well.

Where the mercy of the giver is not doubted, the negligence of him that prayeth is to be reprehended.

Prayer muſt be accompanied with the exerciſe of mortification.

No prayer can tye the will of God unto us, except firſt of all we renounce and conquer our owne wills.

Pray in thy heart unto God at the beginning of all thy works, that thou mayſt bring them to a good concluſion, *Socra.*

Pray not to God to give thee ſufficient, ſ
that he will give to every man un-asked: b
pray that thou mayſt be contented and ſat
fied with that which he giveth thee.

Heaven ſhall ceaſe to bee, when it ſh
ceaſe to runne: and men ceaſe to proſpe
when they ceaſe to pray.

The wrath and love of God follow each
ther, but the former is mitigated by pra
and repentance.

Prayer and repentance bringeth peace
the unquiet conſcience.

*Orans conſiderare debet quid petit, quem p
ſeipſum qui petit*, Bernard.

Flectitur iratus voce rogante Deus.

Of Bleſſedneſſe.

Defin. *Bleſſedneſſe or beatitude, is the grace of
and his benefits, bountifully beſtowed on
that ſerve him and keepe his commandemen*

TRue bleſſedneſſe from mortall eyes is
and left as an object to the purer ſpirits

That man cannot be truly bleſſed, in wh
vertue hath no place.

A man that is wiſe, although hee fall i
extreme povertie, yet is hee very rich
greatly bleſſed.

Bleſſedneſſe is an outward quietneſſe,
Bleſſednes far off, beginneth from humi
A bleſſed man cannot erre.

There is no truer happineſſe in this
than that which beginneth everlaſting h
neſſe; and no truer miſery, than that w
leadeth to everlaſting miſery.

The firſt felicity that godly men have

this life, is the reſt of their ſoules in Chriſt; the ſecond ſhall be the immortality and glory of their bodies.

This is perfection and happineſſe, even for every thing to attaine the end for which it was created, and therein to reſt & be bleſſed.

Hatefull and hapleſſe is that happineſſe, that traineth men from truth to inſolence.

Since in every thing the exceſſe is hurtfull, the aboundance of felicity is moſt dangerous.

It is not true bleſſedneſſe, which hath an end.

If thou knoweſt all that ought to be known, thou art truly bleſſed.

They are to bee accounted bleſſed, to whom fortune hath equally weighed the good with the evill.

All things truely belonging to bleſſedneſſe, doe chiefly conſiſt in the noble vertues of wiſedome.

True bleſſedneſſe conſiſteth in a good life and happy death, *Solon.*

Not the rich, but the wiſe avoyd miſerie, and become happy and bleſſed.

They that thinke riches the cauſe of happineſſe, deceive themſelves no leſſe than if they ſuppoſed, that cunning playing upon the Lute or Harpe came from the inſtrument, and not from Art.

Thoſe men be truely bleſſed, whom no feare troubleth, no penſiveneſſe conſumeth, no carnall concupiſcence tormenteth, no deſire of worldly wealth afflicteth, nor any fooliſhneſſe moveth unto mirth.

True felicity consisteth in the good est of the soule.

Fælix anima quæ spreto turbine sæculi, transiens corporis claustra, illius summi & inc prehensibilis lucis potest aliquo illustrari radio: lix cui victa voluptas.

Terga dedit, longi quem non fregere dolores.

Of Love.

Defin. *Love is the most excellent effect of the s whereby mans heart hath no fancy to estee value, or ponder any thing in this world, bu care and study to know God; neither is it but worketh to serve him whom he loveth; this love is heavenly. There is also a love a vall, and that is a poyson which spre through every vaine; it is a hearb, that b sowne in the entrailes, mortifieth all the m bers; a pestilence, that through melancholly leth the heart; and the end of all vertues.*

LOve is the Master of boldnesse and c fidence, *Niphus de pulch.*

Love is an unreasonable excesse of de which commeth swiftly and departeth slo

Whosoever loveth, is deceived and bl ded in that which he loveth.

The love that a man getteth by his tues is most permanent.

Love is full of speech, but never more ab dant therein than in praise.

A friend loveth alwayes, a lover but time.

The love of beautie is the forgetting of son, *Socrat.*

Love begun in perill, ſavoureth of greateſt delight when it is poſſeſſed.

Love inchanteth the hearts of men with unfit fancies, and layeth beauty as a ſnare to intrap vertue.

Love is a fading pleaſure mixed with bitter paſſions, and a miſery tempered with a few momentary delights.

All bonds are little enough to hold love.

Love is a vertue, if it be meaſured by dutifull choice, and not maimed with wilfull chance.

Lawleſſe love never endeth without loſſe; nor the nuptiall bed defiled eſcapes without revenge.

Fancie is a worme that biteth foreſt the flouriſhing bloſſomes of youth.

Love is not to be ſuppreſt by wiſedome, becauſe not to be comprehended with reaſon.

Hot love is ſoone cold, and faith plighted with an adulterous vow, is tyed without conſcience, and broken without care.

Love as it is variable, ſo it is mighty in forcing effects without denial.

Cupid is not to be reſiſted without courage, but entertained with courteſie.

Love vanquiſheth Tyrants, conquereth the malice of the envious, and reconcileth mortall foes unto perfect friendſhip.

Love is a heat full of coldneſſe, a ſweet full of bitterneſſe, a paine full of pleaſantneſſe, making the thoughts have eyes, and hearts eares, bred by deſire, nurſed by delight, weaned by jealouſie, kild by diſſembling, and buried by ingratitude.

That which with the heart is loved, wi
the heart is lamented.

Love is a worme, which commonly liv
in the eye, and dies in the heart.

To be free from love is ſtrange, but
thinke ſcorne to be beloved, is monſtrous.

Love and royalty can ſuffer no equals.

Love being honeſt, may reape diſdaine, b
not diſgrace.

He that feeds upon fancie may bee tro
bled in the digeſtion.

Love without his fruit, is like a pictu
without a face.

Love never tooke thought, but neere h
lives end; and hope of heaven had nev
feare of hell.

Things immortall are not ſubject to affe
ction, *Hermes.*

Affection bred by inchantment, is like
flower wrought in ſilke, in colour and form
moſt like, but nothing at all in ſubſtance a
favour.

Love gotten by witchcraft is as unple
ſant, as fiſh taken with medicines is unwho
ſome.

Love is as a Camelion, which draweth n
thing in the mouth but ayre, and nouriſhe
nothing in the body but the tongue.

Loveth breaketh the braine, but never brui
ſeth the brow; conſumeth the heart, but ne
ver toucheth the skinne; and maketh a deep
skarre to be ſeene before any wound be felt.

A man hath choice to begin love, but n
to end it.

It is meet for Lovers to preferre manner
before

before money, and honeſty before beautie.

Lawleſſe love without reaſon, is the very load-ſtone to ruth and ruine.

Love is not ſatisfied with gold, but onely payed with love againe, *Pythag.*

Love covereth a multitude of ſinfull offences, and loyalty recovereth a world of infirmities.

Love knots are tyed with eyes, and cannot be untied with hands; made faſt with thoughts, not to be unlooſed with fingers,

To have a faire Miſtreſſe in love, and want gold to maintaine her; to have thouſands of people to fight, and no pennie to pay them, maketh your Miſtreſſe wilde, and your ſouldiers tame.

True love is never idle, but worketh to ſerve him whom he loveth, *Auguſt.*

As Ivie in every place findeth ſomewhat to cleave unto, ſo love is ſeldome without a ſubject.

Love is threefold; the firſt onely embraceth vertue; the ſecond is infamous, which preferreth bodily pleaſure; the third is of the body and ſoule: nothing more noble than the firſt, than the ſecond nothing more vile, the third is equall to both, *Plato.*

Love is a cruell impreſſion of that wonderfull paſſion, which to be defined is impoſſible, becauſe no words reach to the ſtrong nature of it, and onely they know it, which inwardly doe feele it, *Aurelius.*

He that maketh not his Miſtreſſe a Goldfinch, may perhaps in time find her a wagtaile.

That which with the heart is loved, with the heart is lamented.

Love is a worme, which commonly lives in the eye, and dies in the heart.

To be free from love is ſtrange, but to thinke ſcorne to be beloved, is monſtrous.

Love and royalty can ſuffer no equals.

Love being honeſt, may reape diſdaine, but not diſgrace.

He that feeds upon fancie may bee troubled in the digeſtion.

Love without his fruit, is like a picture without a face.

Love never tooke thought, but neere her lives end; and hope of heaven had never feare of hell.

Things immortall are not ſubject to affliction, *Hermes.*

Affection bred by inchantment, is like a flower wrought in ſilke, in colour and forme moſt like, but nothing at all in ſubſtance and favour.

Love gotten by witchcraft is as unpleaſant, as fiſh taken with medicines is unwholſome.

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He that maketh not his Miſtreſſe a Goldfinch, may perhaps in time find her a wagtaile.

The aſſaults of love muſt be beaten backe at the firſt fight, leſt they undermine at the ſecond, *Pythag.*

He that looketh to have cleare water muſt digge deepe; he that longeth for ſweet muſicke, muſt ſtraine Art to the higheſt; and he that ſeeketh to winne his love, muſt ſtretch his labour, and hazzard his life.

It falleth out in love as it doth with Vines; for the young Vines bring the moſt wines, but the old is beſt.

Birds are trained with ſweet calls, but they are caught with broad nets; lovers are allured with faire looks, and intangled with diſdainfull eyes.

Of love mixed with mockery, followeth the truth of infamy

He that hath ſore eyes muſt not behold the candle; nor he that would leave his love, fall to the remembrance of his Lady; for the one cauſeth his eyes to ſmart, and the other procureth the heart to bleed.

Like as the fire waſteth the wood, ſo ſcornfulneſſe conſumeth love, *Hermes.*

Love can never be fully fixed, when in him that is beloved there wanteth merit.

It is convenient in love to be diſcreet, and in hatred provident and adviſed.

Love is a frantick frenzie, that ſo infects the minds of men, that under the taſte of Nectar they are poyſoned with the water of Styx.

Love brings on lewd looks to command by power, and to be obeyed by force.

Love and fortune favours them that are reſolute.

Lovers

Lovers oft times proceed in their ſuit as Crabs, whoſe paces are alwayes backward.

As affection in a lover is reſtleſſe, ſo if it be perfect it is endleſſe.

Love is a ſweet tyranny, becauſe the lover endureth his torment willingly, *Niphus.*

The minde of a Lover is not where he liveth, but where he loveth.

Love fixed on vertue, increaſeth ever by continuance.

The paſſionate lover if he ſaile, love is his Pilot; if he walke, love is his companion; if he ſleepe, love is his pillow.

Love is onely remedied by love, and fancie muſt be cured by affection, *Pyth.*

Sophocles being demanded what harme he would wiſh to his enemy, anſwered, that he might love where he was not fancied.

Love is moſt fortunate, where courage is moſt reſolute.

Affections are harder to ſuppreſſe than enemies to ſubdue.

Lovers oathes are like fetters made of glaſſe, that gliſter faire, but couple no conſtraint.

Love maketh a man that is naturally addicted to vice, to be endued with vertue, forcing him to apply himſelfe to all laudable exerciſes, that thereby he may obtaine his lovers favour; coveting to be skilfull in good letters, that by his learning he may allure her, to excell in muſicke, that by his melody hee may entice her, to frame his ſpeech in a perfect phraſe, that by his learning and eloquence he may perſwade her; and what na-

ture wanteth, he ſeeketh to amend by art; and the onely cauſe of this vertuous diſpoſition is love.

Love be it never ſo faithfull, is but a Chaos of care and fancy, though never ſo fortunate, is but a maſſe of miſery, *Chilo.*

Love is to be driven out by reaſon, not to be thruſt out by force.

Amidſt the naturall paſſions of man, love is the fountaine of all other.

The lover knoweth what hee doth deſire, but he knoweth not what he ſhould deſire.

Love may wither by little and little, but the root will not be removed on a ſuddaine.

It is a profit for young men, and a fault for old men to be in love.

The beſt Phyſitian to cure love, is ſhe that gave the wound.

The firſt ſtep to wiſedome, is not to love; the ſecond, ſo to love that it be not perceived, *Plato.*

Secret love burneth with the fierceſt flame.

As a King is honoured in his image, ſo God in man is both loved and hated; he cannot hate man who loveth God, nor can hee love God, who hateth man, *Bernard.*

He that gathereth Roſes, muſt be content to pricke his fingers, and he that will win a Womans good will, muſt bee content with ſharpe words.

There are ſixe properties in love. Selfe-love is the ground of miſchiefe: Laſcivious love, the root of remorſe: Wanton love, the cowards warfare: Pure love never ſaw

the

the face of feare: Pure loves eyes pierce the darkeſt corners: Pure love attempteth the greateſt dangers.

Libertas quoniam nulli jam reſtat amanti,
Nullus liber erit, ſi quis amare velit.
——Heu quantum mentes dominatur in æquas
Juſta Venus!

Of Jealouſie.

Defin. *Jealouſie is a diſeaſe of the mind, proceeding from a feare, which a man hath, that that thing is communicated to another, which he would not have common, but private to himſelfe: it is alſo bred of that love, which will not ſuffer a partner in the thing beloved.*

HEe that is pained with the reſtleſſe torment of Jealouſie, doubteth and miſtruſteth himſelfe, being alwayes frozen with feare, and fired with ſuſpicion, *Her.*

Jealouſie is ſuch a heavie and grievous enemy to the whole eſtate of matrimony, and ſoweth betweene the married couple ſuch deadly ſeeds of ſecret hatred and contention, as love being once raced out with ſackleſſe diſtruſt thereof, through envie enſueth bloudy revenge.

A jealous man is ſuſpicious evermore, judging the worſt: for if his Wife be merry, hee thinketh her immodeſt: if ſober, ſullen; if pleaſant, inconſtant; if ſhe laugh, it is lewdly; if ſhe looke, it is lightly; yea he is ſtill caſting beyond the Moone, and watcheth as the craftie Cat over the ſillie Mouſe.

Love, as it is divine with loyalty, ſo it is helliſh with jealouſie. Jea-

Jealouſie proceedeth from too much love.

The heart being once infected with jealouſie, the ſleepes are broken, and dreames prove unquiet, the whole night is conſumed in ſlumbers, thoughts, and cares, and the day in woe, vexation, and miſery.

The Jealous man living dyes, and dying prolongs out his life and paſſion worſe than death: none looketh on his love but ſuſpicion ſayes, This is he that covets to be corrivall in my favours; none knocketh at the doore, but ſtarting up, he thinketh them to be the meſſengers of fancy; none talkes, but they whiſper of affection: if ſhe frowne, ſhe hates him and loves others; if ſhe ſmile, it is becauſe ſhe hath had ſucceſſe in her love; looke ſhe frowardly on any man, ſhe diſſembles; if ſhe favour him with a gracious eye, then as a man poſſeſſed with a frenzie, he crieth out, that neither fire in the ſtraw, nor love in a womans looks can be concealed; thus doth he live reſtleſſe, and maketh love, that oft is ſweet, to be in taſte more bitter than gall.

Jealouſie is a hell to the minde, and a horrour to the conſcience, ſuppreſſing reaſon, and inciting rage.

As there is no content to the ſweetneſſe in love, ſo there is no deſpaire to the prejudice of jealouſie,

As a ſhip in a tempeſt, ſo is the minde toſt by jealouſie, the one ſtill expecteth his wrack, the other ſeeketh his owne ruine,

Jealouſie maketh the coward ſtout, the baſhfull audacious, the babler ſilent.

He that is jealous, is like him that is ſicke

et

of an ague, and powreth in drinke to augment the chilneſſe of his ſickneſſe, *Hip.*

There can be no greater tyranny than jealouſie, whereby a man continually murthereth himſelfe living.

Jealouſie begeteth revenge, revenge nouriſheth jealouſie.

Love is married to jealouſie.

Suſpition is the mother of jealouſie, *Dionyſius.*

Three things breed Jealouſie; a mightie ſtate, a rich treaſure, and a faire wife.

Jealouſie is a hel-borne Fiend, that peſtereth the minde with inceſſant paſſions.

Jealouſie, in ſeeking death, contemneth it: in finding it, repineth thereat, not for enduring it, but becauſe it ſuffereth him not to out-liue revenge.

As the Crow thinks her owne birds faireſt, ſo the iealous man thinketh his owne choice excellenteſt.

Of little brooks proceed great Rivers, and from ſmall ſparkles of iealouſie ariſe great flames of diſtemperature.

To trouble a jealous man with counſell, is to augment his paine with ſuſpition.

Matrimonium ita demum tranquillè exigi poteſt, ſi uxor cæca, maritus autem ſurdus fiat: Fœmineum genus zelotipiæ eſt obnoxium, & hinc oriuntur rixæ & querimoniæ: rurſus marito obnoxia eſt uxoris garrulitas, qua moleſtia cariturus eſt ſi ſurdus ſit.

Of

Of Hate.

Defin. *Hate, or envie, is a griefe arising of another mans prosperity, and malignity is most commonly joyned with it, whether it be the fountaine of it, as some say, or one part thereof, as others will have it. This malignity or common hate, is a delight and pleasure taken in another mans harme, although wee receive no profit thereby, and it seemeth to be accidentall, that is, procured by hatred or ill will, arising of some evill affection which one man beareth to another.*

THe greatest floud hath the soonest ebbe, the sorest tempest the suddainest calme, the hottest love the coldest end, and from the deepest desire oft-times ensueth the deadliest hate.

Hate thirsteth to salve his hurts by revenge.

Envie is a secret enemy to honour.

There is nothing that more spighteth a man, than to receive an injury before his enemy.

Hatred is the spirit of darknesse.

Hatred is blinde as well as love, *Plutar.*

Envie is imagined of the Poets to dwell in a darke Cave, being pale and leane, looking asquint, abounding with gall, her teeth black, never rejoycing but in others harme, still unquiet and carefull, and continually tormenting her selfe.

Envie in this point may be discerned from hatred, the one is secret, the other is open.

The envious man is fed with dainti meat

meat, for he doth continually gnaw upon his owne heart.

Hate hath ſundry affections, as contempt, anger, debate, and ſcornfulneſſe.

Envie ſhooteth at others, and woundeth her ſelfe.

Sicilian Tyrants did never finde,
Than envie greater torment of the minde.

A wiſe man had rather bee envied for provident ſparing, than pitied for his prodigall ſpending.

Bavins are knowne by their bands, Lyons by their clawes, Cockes by their combes, and envious men by their manners.

Envie never caſteth her eye low, nor ambition never points but alwayes upward.

Revenge barketh onely at the Starres, and ſpight ſpurnes at that ſhe cannot reach.

Envie braggeth, but draweth no bloud, and the malicious have more minde to quip, than might to cut.

Envie is like lightning, that will appeare in the darkeſt fogge.

Very few dare ſerve or follow ſuch as the Prince doth hate.

Much ſtrangeneſſe breedeth hatred, and too much familiarity breedeth contempt.

The grudge, hatred, and malice of them that be evill, juſtifieth the juſtice and ſentence of them that be good.

It is better to be fellow with many in love, than to be a King with hatred and envie.

Envie is blinde, and can doe nothing but diſpraiſe vertue, *Solon.*

Envie

Envie is ſo envious, that to them that of her are moſt denied, and ſet fartheſt off, ſhe giveth moſt cruell ſtrokes with her feet.

As ruſt conſumeth Iron, ſo doth envie the hearts of the envious, *Anaxag.*

An envious man waxeth leane with the fatneſſe of his neighbour

It is a ſcab of the world to bee envious at vertue.

Envie is the companion of mightineſſe.

I doe not allow of envie; but of good, ſaith *Euripides*, I would be envied.

Envie is the daughter of pride, the author of murther, and revenge, the beginner of ſecret ſedition, and the perpetuall tormenter of vertue.

Envie is the filthy ſlime and impoſtume of the ſoule, a perpetuall torment to him in whom it abideth; a venome, a poiſon or quick-ſilver, which conſumeth the fleſh, and dryeth up the marrow of the bones, *Socrat.*

Take away envie, and that which I have is thine: let there be no envie, and that which thou haſt is mine.

The envious man thinketh his neighbours loſſes to be his gaines.

Of vices envie is the moſt ancient, pride the greateſt, and gluttony the fouleſt.

The injured man doth oftentimes forget, but the envious man doth never ſpare to perſecute.

Envie is a ſickneſſe growing from other mens happineſſe, *Marc. Aurel.*

If any man be good, he is envied; if evill, himſelfe is envious.

The envious bury men quicke, and raiſe up men being dead.

Hidden hatred is more dangerous than open enmity.

It is an evill thing to hurt becauſe thou hateſt; but it is more wicked, becauſe thou haſt hurt, therefore to hate.

Malice drinketh up the greateſt part of his owne poiſon, *Socrat.*

That hatred is commonly moſt deadly, which hath once beene buried, and afterward through injury is revived.

The injury of a friend is more grievous than the malicious hatred of an enemy.

Envie is alwayes ready to ſpeake what commeth next to minde, and not that which ſhe ought to ſpeake

Like as griefe is a diſeaſe of the body, ſo is malice a ſickneſſe of the ſoule.

Envie is nothing elſe but griefe of the mind at other mens proſperity, *Amb.*

Debate, deceit, contention, and envie, are the fruits of evill thoughts.

Envie doth alwayes waite at vertues elbow.

Glory in the end erecteth that, which envie in the beginning ſeemed to depreſſe.

Paſcitur in vivis livor, poſt fata quieſcit.

Nulla ingenia tam prona ad invidiam ſunt, quàm eorum, qui genus ac fortunam ſuam animis non æquant, quia virtutem & alienum bonum viderunt.

Of Women.

Defin. *Women, being of one and the ſelfe ſame ſubſtance with man, are what man is, onely ſo much*

much more imperfect, as they are created the weaker veſſels.

WOmens ſorrowes are either too extreme, not to bee redreſſed; or elſe tricked up with diſſimulation, not to bee beleeved.

Who findes conſtancy in a woman findes all things in a woman.

Women are to be meaſured, not by their beauties, but by their vertues.

Women in their wills are peremptory, and in their anſweres ſharpe, yet like Fanlcons they will ſtoope to a gaudy lure.

Womens tongues pierce as deepe as their eyes.

Womens eyes ſhed teares both of ſorrow and diſſimulation.

Women are wonders of nature, if they wrong not nature.

Women are admirable Angels, if they would not be drawne with angels to become divels.

A woman once made equall with man becommeth his ſuperiour, *Socrates.*

Women be of right tender condition, they will complaine for a ſmall cauſe, and for leſſe will riſe up into great pride.

Like as no man can tell where a ſhoo wringeth him, better than hee that weare it; ſo no man can tell a womans diſpoſitio better than hee that hath wedded her, *Ma Aurel.*

There is no creature that more deſire honour, and worſe keepeth it than a W man.

Beau

Beauty in the faces of women, and folly in their heads, be two wormes that fretteth life, and wasteth goods.

Women for a little goodnesse looke for great praise, but for much evill no chastisement.

A fierce beast, and a perillous enemy to the Common-wealth, is a wicked woman; for shee is of much power to doe great harme, *Euripedes.*

The Eagle when hee soreth neerest the Sunne, hovers for a prey; the Salamander is most warme when he lyeth from the fire, and a woman most heart-hollow, when shee is most lip-holy.

Though women seeme chaste, yet they may secretly delight in change, and though their countenance be coy to all, yet their conscience may be courteous to some one.

Women in mischiefe are wiser than men.

Women by nature are more pittifull than men, but being moved to anger they become more envious than a serpent, more malicious than a Tyrant, and more deceitfull than the divell, *Socrat.*

Women that are chaste when they are trusted, prove wantons when they are causlesly suspected.

It is the property of a woman to covet most of that which is denied her.

Virgins hearts are like Cotton trees, whose fruit is so hard in the bud that it soundeth like steele, and being ripe, put forth, is nothing but wooll.

As it is naturall to women to despise that which

which is offered, ſo is it death to them to bee denyed that which they demand.

Womens hearts are full of holes, apt to receive, but not retaine.

He that can abide a curſt wife, need not to feare what company he liveth in.

Like as to a ſhrewd horſe belongeth a ſharpe bridle, ſo ought a curſt wife to be ſharpely handled, *Plato.*

The cloſets of womens thoughts are ever open, and the depth of their hearts hath a ſtring that ſtretcheth to their tongues end.

Women are like to Fortune ſtanding upon a Globe, winged with the feathers of fickleneſſe.

The rule for a wife to live by, is her husband, if he be obedient to the Lawes publike.

The eyes of women are framed by art to enamour, and their tongues by nature to inchant.

Womens faces are lures, their beauties baites, their lookes nets, and their words inticing charmes.

A hard-favoured woman renowmed for her chaſtity, is more to be honoured than ſhe that is inconſtant, though never ſo famous for her beauty, *Mar. Aur.*

Sophocles being asked why, when he brought in the perſons of women, he made them always good, whereas *Euripides* made them bad? Becauſe I (quoth he) doe repreſent women as they ſhould be, *Euripides* ſuch as they are.

A faire woman unconſtant, may be reſembled to the counterfeit which *Praxitiles* ma-

of *Flora*; before the which if one ſtood directly, it ſeemed to weepe, if on the left ſide, it ſeemed to laugh, if on the right ſide, to ſleepe.

Womens wits are like Sheffield knives, which ſometimes are ſo ſharpe that they will cut a haire, and otherwhile ſo blunt that they muſt goe to the grindſtone.

If women be beautifull, they are to bee wonne with praiſes; if coy, with prayers; if proud with gifts; if covetous with promiſes.

A woman of good life, feareth no man with an evill tongue.

Women oft in their loves reſemble the Apothecaries in their Arts, who chooſe the weedes for their ſhops, when they leave the faireſt flowers in the Garden.

The wiſer ſort of women are commonly tickled with ſelfe-love.

The affections of women are alwayes fettered, either with outward beauty, or inward bounty.

Womens hearts and their tongues are not Relatives.

A faire woman with foule conditions, is like a ſumptuous Sepulchre full of rotten bones.

A woman that hath beene married to many, can hardly pleaſe many.

An honeſt woman being beautifull, killeth young men with her countenance, *Guevar.*

A womans minde is uncertaine, it hath as many new devices as a tree hath leaves, for ſhe is alwayes deſirous of change, and ſeldome loveth him heartily with whom ſhee hath

hath beene long converſant.

Truſt not a woman when ſhe weepeth, for it is her nature to weepe when ſhe wanteth her will, *Socrates.*

Silence in a woman is a ſpeciall vertue.

A woman that hath no dowry to marry her, ought to have vertue to adorne her.

A woman in her wit is pregnable; in her ſmile deceivable, in her frowne revengeable, in her death acceptable.

A faire, beautifull, and chaſte woman, is the perfect workmanſhip of God, the true glory of Angels, the rare miracle of earth, and ſole wonder of the world, *Hermes.*

That man that is married to a peaceable and vertuous woman, being on earth hath attained heaven, being in want hath attained wealth, being in woe hath attained comfort.

Fœmina nulla bona eſt vel ſi bona contigit uſi,
Neſcio quo pacto, ſi mala facta bona eſt.

Niſi ſermonum optima ſemina mulieres ſuſcipiunt, & participes eruditionis virorum fiant, abſurda multa pravâq; conſilia atque cogitationes & affectus malos pariunt, Plutarch.

Of Beauty.

Defin. *Beautie is a ſeemely compoſition of all the members, wherein all the parts with a certaine grace agree together: but beauty or comelines of the minde, is a convenience meet for the excellencie of a man, and that wherein his nature doth differ from other living creatures, and as the outward beautie moveth and reioyceth the eyes, ſo this ſhining in our lives*

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good order and moderation, both in deed and word, draweth unto us the hearts of thoſe men amongſt whom we live.

BEauty is ſuch a fading good, that it can be ſcarce poſſeſſed before it be vaniſhed.

Beauty tameth the heart, and gold overcommeth beautie.

The greateſt gift that ever the Gods beſtowed upon man, is beauty; for it both delighteth the eye, contenteth the minde, and winneth good will and favour of all men, *Anacharyſis.*

Beauty is a Tyrant for a ſhort time, the priviledge of nature, a cloſe deceit, and a ſolitary Kingdome.

It is a blinde mans queſtion, to aske why thoſe things are loved which are beautifull.

The beautie of the bodie withereth with age, and is impaired by ſickneſſe.

The beauty of the ſoule, is innocency and humility, *Greg.*

The faireſt creature that God made was the World.

Women that paint themſelves to ſeeme beautifull, doe cleane deface the Image of their Creator, *Ambr.*

A beautifull countenance, is a ſilent commendation.

Beauty cannot inflame the fancy ſo much in a moneth, as ridiculous folly can quench it in a moment.

Beauty, vertue and wealth, are three deepe perſwaſions to make love frolicke.

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The more beauty is ſeene, the more it is admired.

In all things diviſible, there is ſomething more, ſomething leſſe, ſomething equall more or leſſe; what can be then more equall than beauty or wit? *Ariſt.*

The Scorpion, if hee touch never ſo lightly, invenometh the whole body; the leaſt ſpark of wild-fire ſets a whole houſe in flame; the Cockatrice killeth men with his ſight, the ſting of love and beauty woundeth deadly; the flame of fancy ſets all the thoughts on fire, and the eyes of a Lover wounded with beauty, are counted incurable.

He that is an enemy to beauty, is a foe to nature:

Beautie without honeſtie, is like poiſon preſerved in a boxe of gold.

Beautifull women be dangerous marks for young mens eyes to ſhoot at.

Chuſe not thy wife by her beauty, but by her honeſty, for good deeds will remain when age hath taken her beauty from her.

Parvam facit miſturam cum ſapientiâ forma. Neglecta decoris cura plus placet, & hoc ipſo quod non ornamus, ornatus eſt, Ambr.

Of Diſſimulation.

Defi. *Diſsimulation is an evill humor of the mind and contrary to honeſty; it is a countenance diſagreeing from the hearts imagination, and a notorious lyer in whatſoever it ſuggeſteth.*

THe holieſt men in ſhew, prove often the holloweſt men in heart, *Plotin.*

The tip of the tongue ſoundeth not alwayes the depth of the heart.

Where there is the greateſt flouriſh of vertue, there oft times appeareth the greateſt blemiſh of vanity.

A counterfeit diſeaſe is ſometimes taken away with a falſe ſirrop.

It is better to have an open foe than a diſſembling friend, *Pythagoras.*

Subtill Sophiſtrie perverteth true Philoſophie.

He which dwelleth next to a Cripple will ſoone learne to halt: and he that is converſant with an hypocrite, will ſoone endevour to diſſemble.

Diſſembled holineſſe is double iniquitie.

The more talke is ſeaſoned with fine phraſes, the leſſe it ſavoureth of true meaning.

He that diſſembleth, ſinneth not of ignorance; but deceiveth by a colour which he himſelfe knoweth to be falſe, *Origen.*

Diſſemble not with thy friend, either for feare to diſpleaſe him, or for malice to deceive him, *Plato.*

It is farre better to ſpeake the truth in few words, than to keepe ſilence with deepe diſſimulation.

Diſſembling courteſies are like *Circes* riches, which can turne vaine-glorious fooles into Aſſes, gluttonous fooles into Swine, pleaſant fooles into Apes, and proud fooles into Peacocks.

Deceit deſerves deceit, and the end of trecherie is to have no truſt.

Craft hath need of cloaking, where truth is never naked.

Hee that hath often beene deceived with the lyes of a diſſembler, will ſcant give him credit when he bringeth a true tale, *Plato.*

The flattering of an enemy is like the melodie of the Syrens, who ſing not to ſtirre up mirth, but to allure unto miſhap.

The minde of a craftie diſſembler is hardned more by practice, than the hands of an Artificer by great labour.

Impia ſub dulci melle venena latent.
Hæredis fletus ſub perſona riſus eſt.

Of Folly.

Defin. *Follie or intemperancie in our actions, is an overflowing in voluptuouſneſſe, forcing and compelling all reaſon in ſuch ſort, that no conſideration of loſſe or hinderance, is able to ſtay or keepe backe him that is through long cuſtome infected with vice, from betaking himſelfe of ſet purpoſe to the execution of all his deſires and luſts, as hee that placeth his ſole and ſoveraigne good therein, ſeeking for no other contentation in any thing, but onely in that which bringeth to his ſenſes delight and pleaſure.*

LAte wit and unfruitfull wiſdome are the next neighbours to folly.

There can bee no greater Vanity in the world, than to eſteeme the world, which eſteemeth no man, and to make little account of God, who ſo greatly regardeth men, *Auguſt.*

There can be no greater folly in man, than by much travaile to increaſe his goods, and with vaine pleaſures to loſe his ſoule, *Greg.*

It is folly to attempt any wicked beginning, in hope of a good ending.

Hee that is vainly carried away with all things, is never delighted with one thing.

It is a common imperfection to commit folly, but an extraordinary perfection to amend.

The importunate and the foole are brothers children, *Marc. Aurel.*

To be wanton without wit is apiſhneſſe, and to bee wittie without wantonneſſe preciſeneſſe.

Fire is to be quenched in the ſparke, weeds are to be rooted out in the bud, and folly in the bloſſome.

Follies paſt are ſooner remembred than redreſſed.

He that makes a queſtion where there is no doubt, muſt make an anſwer where there is no reaſon.

Few vices are ſufficient to darken many victories, *Plutarch.*

He that lendeth to all that will borrow, ſheweth great good will, but little wiſdome.

Marriage leapeth into the ſaddle, and repentance upon the Crouper, *Guenar.*

Vanitie is the Marke wherein youth marcheth, and follie the page that waites attendant upon their actions.

Pigmalion carved a Picture with his hand, and doted upon it with his heart.

Hee that makes curioſitie in love, will ſo long ſtraine coutteſie, that either he will be granted a ſolemne ſutor, or a witleſſe woer.

Too much curioſitie ſavoureth of ſelf-love,

and ſuch as are too familiar, run into contempt.

Folly refuſeth Gold, and frenzie preferment, wiſedome ſeeketh after dignitie, and counſell looketh for gaine.

To make that thing proper to one which before was common to all, is a true note of follie, and a beginning of diſcord.

The riotous that ſickneth upon ſurfet, and the foole that feeleth adverſitie, can very hardly be cured, *Solon.*

The foole wanteth all things, and yet if he had them could not uſe one of them.

Some be fooles by nature, and ſome be crafty fooles to get themſelves a living, for when they cannot thrive by their wiſedome, then they ſeeke to live by folly.

Among the fooliſh, he is moſt foole that knoweth little, and yet would ſeeme to know much, *Auguſt.*

To be overcome with affections, is an evident token of folly.

It is great folly for a man to muſe much of ſuch things as paſſe his underſtanding.

Folly is the povertie of the minde.

A well favoured and faire perſon that is foole, is like a faire houſe, and an evill Host harboured therein, *Diogenes.*

It is meere folly to hate ſinne in another, and ſeeking to correct it, thou fall into a greater ſinne thy ſelfe.

A foole that from baſe povertie is raiſed up to riches and worldly proſperity, is of all men moſt forgetfull, and unfriendly to his friends.

A thing done a foole knoweth, but a wiſe man fore-ſeeth things before they come to paſſe.

The more riches that a foole hath, the fooliſher he is.

The heart of ā foole is in his mouth, but the mouth of a wiſe man is in his heart, *Sirach.*

Inſtruction given to fooles increaſeth folly.

Inter cætera mala hoc quoque habet ſtultitia,
Semper incipit vivere Seneca.

Sicut nec auris eſcas, nec guttur verba cognoſcit: ita nec ſtultus ſapientiam ſapientis intelligit.

Of Flatterie.

Defin. *Flatterie is a peſtilent and noyſome vice, it is hardly to be diſcerned from friendſhip, becauſe in every motion and affect of the minde they are mutually mingled together, but in their actions they are meere contraries, for flatterie diſſenteth from what it ſeemes to entend.*

HEe is unwiſe, that rather reſpecteth the fawning words of a flatterer, than the little love of a faithfull friend, *Aurelius.*

Flattery reſembles Swallowes, which in the Summer time creepe under every houſe, and in the winter leave nothing behind them but durt.

Flatterers blaze that with praiſes, which they have cauſe to blaſpheme with curſes.

To flatter a wiſe man, ſhewes want of wiſedome in the flatterer.

As no Vermin will breed where they finde

no warmth, no vultures ſleepe where they finde no prey, no Flyes ſwarme where they ſee no fleſh, no Pilgrimes creepe where there is no croſſe: ſo there is no Paraſite will lurke where he findes no gaine.

Hee that ſeeketh by a plauſible ſhadow of flatterie, to ſeduce a minde from chaſtitie to adulterie, ſinneth againſt the law of nature, in defrauding a man of his due, his honour, and his reputation, *Lactan.*

Little things catch light mindes, and fancy is a worme that feedeth firſt upon Fenell.

White ſilver draweth blacke lines, and ſweet words breed ſharpe torments.

It is better to fall among a ſort of Ravens, than amongſt flattering companions: for the Ravens never eate a man till he bee dead, but flatterers will not ſpare to devoure him while he is alive, *Plutarch.*

Flatterie is like a golden Pill, which outwardly giveth pleaſure, but inwardly is full of bitterneſſe.

Flatterers are like Trencher-flyes, which wait more for lucre than for love.

Endeavour diligently to know thy ſelfe, ſo ſhall no flatterer deceive thee, *Bias.*

The flatterer diligently applyeth himſelfe to the time, and frameth his ſpeech to pleaſe his Maſters humour, *Ariſt.*

Like as a Camelion hath all colours ſave white, ſo hath a flatterer all points ſave honeſtie.

The wood maintaining fire, is conſumed by it, and riches which nouriſh flatterers by them come to nothing, *Stobeus.*

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Hee that truly knowes himselfe, cannot be deceived by flatterie.

Flatterie is like friendship in shew, but not in fruit, *Socrat.*

To chide or flatter thy wife publikely; is the next way to make her doe ill privately.

Adulatio apertis & propitiis auribus recipitur, in præcordia ima descendit: venit ad me pro amico blandus inimicus, Senec.

Sicut sumenda sunt amara salubria, ita semper vitanda est amara dulcedo, Cicero.

Of Suspition.

Defin. *Suspition is a certaine doubtfull feare of the minde, detayning the heart timorously with sundry affections, and uncertaine proceedings.*

IT is hard to blinde suspicion with a false colour, especially, when conceit standeth at the doore of an enemy, *Aurel.*

Suspitious heads want no sophistry to supply their mistrust.

Let not thine heart suspect, what neither thine eye sees by proofe, nor thine eares heare by report.

The man that is feared of many, hath cause likewise to suspect many, *Socrates.*

Mistrust no man without cause, neither bee thou credulous without proofe.

Suspition is a vertue, where a man holds his enemy in his bosome.

It is hard to harbour beliefe in the bosome of mistrust.

Where the partie is knowne for a profes-

sed foe, their suspicious hate ensueth of course.

It is hard to procure credit where truth is suspected.

Suspicion is the poison of true friendship, *August.*

It is better to suspect too soone, than mislike too late.

Small acquaintance breeds mistrust, and mistrust hinders love.

Suspition may enter a false action, but proofe shall never bring in his plea.

Where vertue keepeth the fort, report and suspition may assaile, but never sacke.

Suspition engendreth curiositie, backebiting, unquietnesse, factions, jealousie, and many other mischiefes.

Open suspecting of others, commeth of secret condemning our selves, S. P. S.

Where hatefull suspition breedeth enmity, there it is hard with painted shadowes to procure amity.

Hee that feareth nothing, suspecteth nothing.

Fooles suspect wise men, and wise men know Fooles.

When we suspect our selves to be most miserable, then is the grace of God most favourable, *Bernard.*

Beauty is the true glasse of divine Vertue, and suspition the mirrour in which we see our owne noted dangers.

Suspect the meaning and regard not speeches, *Socrates.*

Banish from thy heart unworthy suspect,

it polluteth the excellency of the ſoule.

To ſuſpect where there is cauſe, is ſufferable, but to ſuſpect without cauſe is intolerable.

He that lives without offence, never needs to ſuſpect reproofe.

Cauſleſſe ſuſpition is the next way to make him doe evill, which alwayes before did carry a conſtant meaning, *Bias.*

Octavius Auguſtus, domum ſuam non ſolum crimine, ſed ſuſpicione criminis vacare voluit.

Sicut difficile aliquem ſuſpicatur malum, qui bonus eſt: ſic difficile aliquem ſuſpicatur bonum, qui ipſe malus eſt, Cicero.

Of Thought.

Defin. *Thought, generally is all the imaginations of our braine, which being a propoſed object of the heart, maketh it continually revolve and worke upon thoſe conceits.*

THoughts of love, the further they wade, the deeper they bee, and deſires ended with perill, ſavour of greateſt delight.

Carrie thy thoughts ſealed up with ſilence.

Thoughts are bloſſomes of the minde, and words the fruits of deſires, *Hermes.*

There is nothing that more ſhorteneth the life of men, than vaine hope and idle thoughts.

To muſe and meditate, is the life of a learned man, *Cicero.*

Cogitations and thoughts are the movings and travels of the ſoule, *Ariſt.*

There are no colours ſo contrary as white and black, no Elements ſo diſagreeing as fire and water, nor any thing ſo oppoſite as mens thoughts and their words.

Thinke from whence thou commeſt, bluſh where thou art, and tremble to remember whither thou ſhalt goe, *Bern.*

The minde is the Touch-ſtone of content.

Thoughts are not ſeene, but the face is the Herald of the minde.

Who thinkes before he doe, thriveth before he thinkes.

Thoughts and conceits are the apparell of the minde, *S. P. S.*

He employeth his thoughts well, that uſeth them rather to teſtifie his vertue, than to nouriſh his diſpleaſure.

Let a Prince be guarded with ſouldiers, attended by Counſellors, and ſhut up in forts, yet if his thoughts diſturbe him he is miſerable, *Plutarch.*

Mens thoughts are like Courtiers cloakes, often ſhifted, and never more impatient than when they are ſhifted.

The bowe that ſtandeth bent, doth never caſt ſtraight, and the minde that is delighted with earthly pleaſures, ſeldome thinketh on heavenly happineſſe.

It is an ancient cuſtome in the malice of man, to hold nothing for well done, but that which he thinketh well of, although it be evill; and to eſteeme nothing for evill, but that which he hateth, although it be good.

When death is at the doore, remedy is too late, and when misfortune is hapned, thought of prevention is bootleſſe.

Cogitationes vagas & inutiles, & velut ſomno ſimiles ne recipias; quibus ſi animum tuum oblectaveris, quum omnia diſpoſueris, triſtis remanebis, Cicero.

Cogitationes ſunt improvidi animi reſpectus, & ad evagationem pronæ.

Of Wit.

Defin. *Wit is the firſt and principall part of the ſoule, wherein the minde, the underſtanding, and the memory are contained, which are moſt neceſſary for the direction of all good vertuous actions.*

SHarpeneſſe of wit, is a ſparke that ſooneſt inflameth deſire, *Chilo.*

One mans will is another mans wit.

The ornaments of wit are much more faire than the badges of Nobility.

A bondman to ire hath no power to rule other men by his owne wit.

Strength wanting wit and policie to rule overthrowes it ſelfe, *Horace.*

That which mans ſtrength cannot bring to paſſe, wit and policie will ſoone diſpatch.

Wine is ſuch a whetſtone for wit, that if it be often ſet thereon, it will quickly grinde all the fleeſe out, and ſcarce leave a back where it found an edge.

There bee three things which argue a good wit; invention, conceiving, and anſwering.

Wit doth not commonly bend where will hath most force.

A good wit ill imployed, is dangerous in a Common-wealth, *Demost.*

He that in these daies seeketh to get wealth by wit, without friends, is like unto him that thinketh to buy meat in the market without money.

As the sea-crab swimmeth alwayes against the streame, so doth wit alwayes against wisdome, *Pythag.*

As a Bee is oftentimes hurt with his owne honey, so is wit not seldome plagued with his owne conceit.

Wit without learning is like a tree without fruit, *Arist.*

Wit, though it hath beene eaten with the canker of conceit, and fettered with the rust of vain love, yet being purified in the Still of wisedome, and tried in the fire of zeale, will shine bright, and smell sweet in the nosthrils of all young novices.

Wisedome cannot be profitable to a foole, nor wit to him that useth it not.

The wit of man is apt to all goodnesse, if it be applied thereunto, *Diogenes.*

Mans wit is made dull through grosse and immoderate feeding.

Many by wit get wealth, but none by wealth purchase wit, yet both wit and wealth agree in the sympathy.

He seemeth to be most ignorant that trusteth most to his owne wit, *Plato.*

By how much the more the interiour senses are more precious, and the gifts of the minde

more

more excellent than the exteriour Organs and instruments of the body, by so much the more is wit to be preferred before the outward proportion of lineaments.

He best perceiveth his own wit, that though his knowledge be great, yet thinketh himselfe to understand little, *Plato.*

As emptie vessels make the loudest sound, so men of least wit are the greatest bablers.

Recreation of wits ought to be allowed: for when they have a little rested, they oftentimes prove more sharpe and quicke, *Seneca.*

Words wittily spoken, doe awake and revive the judgement, but great and manifest examples perswade the heart.

Wit in women is like oyle in the flame, which either kindleth too great vertue, or too extreme vanity.

Wit gotten by industry, though it be very hard in conceiving, yet it is not hastie in forgetting.

Quid non ingenuo voluit natura licere?
Nil non mortale tenemus,
Pectoris exceptis ingeniiq; bonis, Ovid.

Of Wisedome.

Defin. *Wisedome is a generall vertue, the Princesse and guide of all other vertues, and that wherein the knowledg of our soveraign good, and the end of our life consisteth; as also the choice of those wayes, by which we may come unto it.*

WIsedome shineth in the middest of anger.

It

It is wisedome to thinke upon any thing byfore we execute it, *Plotinus.*

By others faults, wise men correct their owne offences.

Hee is wise that is wise to himselfe, *Euripides.*

As it is great wisedome for a man to be Secretary to himselfe, so it is meere foolishnesse to reveale the inward thoughts of his heart to a stranger.

It is wisedome to looke ere we leape; and follie to doubt where no cause is.

It is more wisedome to lament the life of the wicked, than the death of the just.

All is but lip-wisedome that wanteth experience, *S. P. S.*

In many injuries there is more security and wisedome to dissemble a wrong, than to revenge it, *Alex. Severus.*

There can be no greater triumph, or token of wisedome, than to conquer affections.

To the wise it is a great pleasure to heare counsell mixed with mirth, as to the foolish to have sport mingled with rudenesse.

Wisedome is great wealth, sparing is great getting, and thrift consisteth not in gold, but in grace.

Wisedome provideth things necessary, not superfluous, *Solon.*

He that enjoyeth wealth without wisedome possesseth care for himselfe, envie for his neighbours, spurs for his enemies, a prey for Theeves, travaile for his person, anguish

his ſpirit, a ſcruple for his conſcience, perill for his love, woe for his children, and a curſe for his heires: becauſe although hee knowes how to gather, yet he wanteth skill to diſpoſe what he hath gotten.

He that is too wiſe is a very foole.

True wiſedome teacheth us as well to doe well as to ſpeake well.

Sapience is the foundation and root of all noble and laudable things, by her we may attaine a happy end, and learne to keepe our ſelves from everlaſting paine.

It is a point of great wiſedome to know to what purpoſe the time beſt ſerveth.

Wiſedome is a tree that ſpringeth from the heart, and beareth fruit in the tongue.

A wiſe man is never leſſe alone, than when he is alone, *Amb.*

The firſt point of wiſedome, is to diſcerne that which is falſe: the ſecond, to know that which is true, *Lactan.*

Wiſedome is the food of the ſoule.

A wiſe mans Countrey is the whole world.

Wiſedome garniſheth riches, and ſhadoweth poverty, *Socrat.*

Liberality knoweth not the circumſtances how to give, if wiſedome bend not the courſe by a right compaſſe

A valiant minde, forward in wit, and not guided by wiſdome, runneth into many conſiderations.

Wiſedome is wealth to a poore man.

Many things imperfect by nature, are made perfect by wiſedome.

Of

Of all the gifts of God, wiſedome is moſt pure, ſhe giveth goodneſſe to good people, ſhee pardoneth the wicked, ſhe maketh the poore rich, and the rich honourable, and ſuch as unfainedly embrace her ſhe maketh like unto God, *Hermes.*

Juſtice without wiſedome is reſolved into cruelty, temperance into fury, and fortitude into tyranny, *Cicero.*

Wiſedome reformeth abuſes paſt, ordereth things preſent, and fore-ſeeth things to come.

We can in no ſort behave our ſelves more prudently, than by conſidering how we may deale prudently.

A man of perfect wiſedome is immortall, and one of an in-ſeeing underſtanding ſhall abound in wealth, ſo that a wiſe commander ſhall live ever to purchaſe, and purchaſe ever to live.

It is not poſſible for that man to obtain wiſdome and knowledge which is in bondage to a woman, *Marc. Aurel.*

Wiſedome was be got by nature, nouriſhed by experience, and brought forth by learning, who like a Midwife putteth nothing in the minde, but delivereth and infranchiſeth the over-burthened memory.

Power and magnanimitie in a young Souldier, is combated by old age, and taken priſoner by wiſedome.

The onely mother of extreme miſchiefe and firſt originall of warres, was worldly wiſedome.

Wiſedome is like a thing falne into the

ter, which no man can finde except he ſearch at the bottome.

Oculorum eſt in nobis ſenſus acerrimus, quibus ſapientiam non cernimus: quàm illa ardentes amores excitaret ſui, ſi videretur? Cicero.

Primus ad ſapientiam gradus, eſt ſeipſum noſſere: quod ut omnium difficillimum eſt, ita longè utiliſſimum.

Of Sermons.

Defin. *Sermons is ſpeeech or talke commonly uſed of divine matters and holy Scriptures, conferring either with God, or of God.*

SErmons are teſtimonies of obedience, and obedience to the Word of God is the mother of all vertues.

Sermons conſiſt of three heads, reprehenſion, admonition, and comfort.

Sermons are the utterance of Angels from the mouthes of good men.

A good mans Sermons are Lances to a bad mans conſcience, and Balme to a penitent Sinner.

Honeſtie is the true beautie of the ſoule, and Sermons the excellencie of a good tongue.

Foure things iſſue from Sermons; Prudence, Temperance, Fortitude and Juſtice.

Orations did ever prevaile amongſt the ignorant, ſo ſhould Sermons amongſt Chriſtians.

Sermons gilt with words and not matter, are like Images, that painted ſeeme faire, but being looked into are found earth.

Sermons

Sermons adorne men with wiſedome, t
gives them knowledge of things paſt, a
things to come.

Sermons raine downe knowledge and u
derſtanding, and bring to Heaven th
which follow them.

All the life of man, which expreſſeth
worthy end, conſiſteth in contemplation a
action; hearing of Sermons, and imitat
them.

The vertue of wiſedome proceedeth fr
knowledge and reaſon, gotten by hearing
Sermons.

The knowledge of good and evill co
meth by hearing the word of God preach
Baſil.

Science is a dead knowledge of things, a
cannot exchange the will to follow
knowne good; but ſermons are beames p
ceeding from that true Sunne, which d
not onely illuminate the underſtanding, b
alſo kindleth the fire of zeale in mens hea
Ambroſ.

The vertue of Sermons, among other v
tues, is like the vertue of ſight among the f
ſences.

Sermons have three eyes; Memorie, U
derſtanding and Prudence.

Preachers in their Sermons reſemble H
ralds, declaring the meſſage of their maſte

*Quantò magis quiſq; in ſacris eloquiis aſſu
us fuerit, tantò ex eis uberiorem intelligen
capit,* Bernard.

*Omnia ſunt hominum ſubito fluitantia in
Tempus in æternum vox viret una Dei.*

Of Memorie.

Defin. *Memorie is that which preserveth understanding, and keepeth fast those things heard and learned; it is the mother of the Muses, the treasurie of knowledge, the hearing of deafe things, and the sight of the blinde.*

THe memory of man is like a net, which holdeth great things, and letteth the small come through, *Solon.*

Before thou sleepe, apparell remembrance with what thou hast said and done waking.

No man ought to make his memorie rich, by searching out the secrets of God, *Bernard.*

There is a divine memory given of God, in which Casket the Jewels of wisedome and science are lockt, *August.*

Memory is the mother of the Muses.

It is folly to remember that, by the which we forget our selves.

Themistocles was of so great memorie, that hee desired to bee taught the Art of forgetfulnesse.

We are fashioned by wit, knowledge, and memorie, but studie conceits and wed them together.

Boast not of the remembrance of ill, but rather be sorry for bearing that load in thy memorie.

Memory is an enemy to rest, and the chronicle of our misfortunes, *Aurel.*

Remembrance of good things, is the key which unlocks a happie memory.

Memory

Memory is the ſoules treaſury, and there ſhe hath her garments of adornation.

Never trouble thy head with remembrance of idle words, but apply thy wit to understand deepe meanings.

Writing is the tongue of the hand, and the Herald of memory.

Whatſoever thou bequeatheſt to memory ſuffer it to ſleep with her, after imploy it, and it will have better ability.

Surfets and cold confound memory, G

The beſt remembrance, is to think well, well, and doe well, all other are ſuperfluous.

Memory doth temper proſperity, mitigate adverſity, keeps youth under, and delights age, *Lactan.*

The remembrance of our old iniquities ought to worke new repentance.

It is great wiſedome to forget other men faults, by remembring our owne offences *Socrat.*

The firſt leſſon that *Socrates* taught his Schollers, was, *Reminiſcere.*

Memoria non eſt futurorum, nec præſentium ſed præteritorum; unde ſenſus eſt præſentium, nio ſeu fides futurorum, & memoria præterum, Ariſt.

Memoria eſt ſignatarum rerum in mente gium, Cicero.

Of Learning.

Defin. *Learning is the knowledge and understanding of the Arts and Sciences; ſhe is alſo mother of vertue and perfection.*

If a Governour or Captaine bee void of wisdome and learning, civill policy cannot be maintained, martiall discipline wanteth her greatest stay, and courage proveth rashnesse.

Learning in a Souldier, is an armour of never tainted proofe, and a wounding dart unresistable, *Vegetius*.

Learning was the first founder of Weales publike, and the first crowne of conquest.

Learning addeth to conquest perpetuitie, when Fortunes Sun setteth at the first shining.

He that laboureth to instruct the mind with good and laudable qualities, and vertuous and honest discipline, shall purchase praise with men, and favour with God, *August.*

Learning is the display of Honour, and Humilitie is sister unto true Nobilitie; the latter being as needfull in a housholder, as the other in a man of Armes is profitable.

It neither savoureth of Learning, nor can be approved of wisdome, to give over-much credit to things which stand without reason.

The conquest of *Timotheus* wonne by Oratory & sweet words, was good, so were the outcries of *Democritus* effected with the sword; but in an absolute Commander, let both the one and the other be resident.

In all thy conquest have soveraigne regard to Learning, for therein was *Alexander* renowned, who in conquest of *Thebes* sold all the free-men, (Priests onely excepted) and in the greatnesse of the Massacre not onely gave charge for the saving of *Pindarus* the Poet, but also himselfe saw both him, his house

house and familie undamnified.

Learning is the temperance of youth, the comfort of old age, ſtanding for wealth upon povertie, and ſerving for an ornament to riches, *Cicero.*

The moſt Learning and knowledge that we have, is the leaſt part of that wee be ignorant of, *Plato.*

Thoſe men are in a wrong opinion, that ſuppoſe learning to be nothing availeable to the government of the Common-wealth.

Sleep and labour are enemies to learning.

It is leſſe paine to learne in youth, than to be ignorant in age, *Solon.*

Mans underſtanding ſeeth, heareth, and liveth; all the reſt is blinde and deafe, wanting reaſon, *Plato.*

He is much to bee commended, that to his good bringing up addeth vertue, wiſedome and learning.

Falſe doctrine is the leproſie of the minde.

Be ſober and chaſte among young folk, that they may learn of thee, and among old folks that thou maiſt learne of them.

Nature without learning is blinde, *Plat.*

A man cannot be better accompanied than among wiſe men, nor better ſpend his time than in reading of bookes.

If thou deſire to bee good, endeavour thy ſelfe to learne to know, and to follow the truth, for he that is ignorant therein, and will not learne, can never be good, *Cicero.*

Learning maketh young men ſober, and comforteth old men; it is wealth to the poore, and treaſure to the rich, *Ariſt.*

It is no ſhame for a man to learne that he knoweth not, of what age ſoever hee be, *Iſocrates.*

Of all things the leaſt quantity is to bee learne, ſave of learning and knowledge: of which the more that a man hath, the better he may beare it.

Learn by other mens vices how filthy thine owne are.

An opinion without learning cannot bee good, *Seneca.*

Doctrinæ radices amaræ, fructus dulces, Bion.
Vita hominis ſine literis mors eſt, & vivi hominis ſepultura, Cicero.

Of Knowledge.

Defin. *Knowledge is that underſtanding which we have both of our Creator, and of his workes and will, and of our owne ſelves, it is the ſtore-houſe of all wiſedome, and the beginning of our ſalvation.*

KNowledge is of ſuch equality, that the more a man knoweth, the more increaſeth his deſire to know.

The knowledge of all things is profitable, but the abuſe of any thing is uncomely.

To know, and not to be able to performe, is a double miſhap, *Solon.*

Experience with inſtruction is the beſt way to perfection.

It is more to know how to uſe the victory, than to overcome.

Hee that wanteth knowledge, ſcience, and nurture, is but the ſhape of a man, though never

never ſo well beautified with the gifts of na-
ture.

Alexander the great made ſo great accou-
of knowledge and Learning, that hee wa-
wont to ſay, he was more bound to *Ariſto-*
for giving him Learning, than to his Fathe-
Philip for his life, ſith the one was moment-
rie, and the other never to bee blotted ou-
with oblivion.

Learning and knowledge is of good men-
ligently ſought for, & carefully kept in the-
boſomes, to the end that thereby they ma-
know ſin, and eſchew the ſame, and know ver-
tue, and attaine unto it: for if it be not appli-
thereunto of them that have it, ſhee leave-
in them her whole duty undone, *Plato.*

Perfect hearing is a great helpe in a ma-
to obtaine knowledge, *Iſocrates.*

In warre Iron is better than Gold, and i-
mans life knowledge is to be preferred be-
fore riches, *Socrates.*

The Egyptians accounted it a moſt in-
tolerable calamitie, to endure but for thre-
dayes the darkneſſe which God ſent up-
them by *Moſes:* how much more ought we n-
be afraid, when we remaine all our life in th-
night of ignorance.

Doubtfulneſſe and untruth are the daug-
ters of Ignorance.

Above all things, wee ſhould have ac-
to keepe the bodie from diſeaſes, the ſou-
from ignorance, and the Citie from ſe-
tion, *Pythag.*

The beſt knowledge, is for a man to kn-
himſelfe, *Socrates.*

He that well knoweth himſelfe, eſteemeth but little of himſelfe; he conſidereth from whence he came, and whereunto hee muſt; hee regardeth not the vaine pleaſures of this brittle life, but extolleth the Law of God, and ſeeketh to live in his feare. But he that knoweth not himſelfe, is ignorant of God, wilfull in wickedneſſe, unprofitable in his life, and utterly graceleſſe at his death, *Macrob.*

The underſtanding and knowledge of vaine men is but beaſtlike, to thoſe that are poſſeſſed with the heavenly ſpirit, which is ſecret and hid; and whereas they ſpeake and utter their knowledge, all other ought to be ſilent.

Knowledge ſeemeth to bee a thing indifferent both to good and evill.

Socrates thanked God onely for theſe three things: firſt, in that he had made him a man and not a woman; ſecondly, that hee was borne a Græcian, and not a Barbarian; thirdly, that he was a Philoſopher and not unlearned: eſteeming the gifts of Nature, and Fortune of no value, unleſſe they bee beautified with the gifts of the minde.

Experience is the Miſtreſſe of age.

Cunning continueth when all other worldly wealth is waſted.

He that knoweth not that which hee ought to know, is a bruite beaſt among men: hee that knoweth no more than he hath need of, is a man among bruit beaſts; and hee that knoweth all that may be knowne, is a God among men, *Pythag.*

He is ſufficiently well learned, that know-

eth how to doe well: and he hath power enough, that can refraine from doing evill, *Cicero.*

To lacke knowledge, is a very evill thing, to thinke ſcorne to learne is worſe; but to withſtand and repugne the truth againſt men of knowledge teaching the truth, is worſt, and fartheſt from all grace.

No ſcience is perfect, that is not grounded on infallible principles.

Solon, who taught by much experience and reading, wrought many things for the profit of the weale publike.

A man that is rich in knowledge, is rich in all things: for without it there is nothing; and with it, what can be wanting? *Solon.*

Endeavour thy ſelfe to doe ſo well, that others may rather envie at thy knowledg, than laugh at thy ignorance, *Ser.*

Licet omnes ſcientiæ nobiles ſunt, tantum divina eſt nobilior, quia ejus ſubjectum eſt nobilius, Ariſt.

Of Eloquence.

Defin. *Eloquence, or Oratorie, is an art which teacheth the laudable manner of well ſpeaking; it is the ornament of the braine, and the ſword ſometimes to an evill reputed matter.*

THe ſpeech of man is a divine worke and full of admiration: therefore wee ought at no time to pollute our tongues with vile and filthie talke.

Brevity is a great praiſe of Eloquence *Cicero.*

Spee

Speech is the nouriſhment of the ſoule, which onely becomes odious and corrupt by the wickedneſſe of men, *Iſocrates.*

It is a ſpeciall vertue to ſpeake little and well.

Silence is a ſweet Eloquence: for fooles in their dumbneſſe are accounted wiſe.

Many through Eloquence make a good matter ſeeme bad, and a bad matter ſeeme good.

Eloquence hath a double fountaine; the one internall, proceeding from the minde, called the divine guide; the other externall, uttered in ſpeech, called the meſſenger of conceits and thoughts, *Cicero.*

Internall Oratorie aymes at friendſhip towards a mans ſelfe, reſpecting onely the marke of vertue, through the inſtructions of Philoſophie.

Externall Eloquence aymes at friendſhip towards others, cauſing us to ſpeak and teach whatſoever is fruitfull and profitable for everie one.

Internall ſpeech maketh a man alwayes agree with himſelfe, it cauſeth him never to complaine, never to repent; it maketh him full of peace, full of love and contentation in his owne vertue, it healeth him of every rebellious paſſion which is diſobedient to reaſon, and of all contentions betweene wit and will.

Externall carrieth with it all the force and efficacie to perſwade.

Eloquence is made by aire, beaten and framed with articulate and diſtinct ſound, yet

the reaſon thereof is hard to be comprehended by humane ſenſe, *Quin.*

Words are the ſhadowes of workes, and Eloquence the ornament to both.

When the lips of perfect Eloquence are opened, we behold as it were in a Temple, the goodly ſimilitudes & images of the ſoule.

It is not ſo neceſſary that the Orator and the law ſhould agree in one and the ſame thing, as it is requiſite the life of a Philoſopher ſhould bee conformable with his doctrine and ſpeech, *Plato.*

Eloquence is a profeſſion of ſerious, grave, and waightie matters, and not a play unconſtantly uttered to obtaine honour only.

All oratorie ought to have reaſon for a foundation, and the love of our neighbour for a marke to aime at.

The tongue is a ſlipperie inſtrument, and bringeth great danger to thoſe that eyther neglect or defile it.

If Eloquence be directed with a religious underſtanding, it will ſing us a ſong, tuned with all the concords of true harmonie of vertue.

Eloquence ought to be like gold, which is then of greateſt price and value, when it hath leaſt droſſe in it.

A drie and thirſtie eare muſt bee watered with Eloquence, which is good to drinke: and that Eloquence, grounded upon reaſon only, is able to content and ſatisfie the hearing.

The goodlieſt aſſemblie in the world is where the graces and muſes meet together.

Unprofitable Eloquence is like Cypres tree, which

which are great and tall, but beare no fruit.

Babling Orators are the theeves of time, and compared to emptie veſſels, which give greater ſound than they which are full.

The tongue by Eloquence ſerveth both to perfect and inſtruct others, and likewiſe to hurt and corrupt others.

There be two only times for a man to ſhew Eloquence; the one, when the matter is neceſſarie; the other, when a man ſpeaketh that which he knoweth.

Great men ought to be conſiderate in their ſpeech, and to bee eloquent in ſententious words, of another phraſe than that of vulgar ſort; or elſe to be ſilent, wanting the vertue of Eloquence, *Guevar.*

Men ought to bee more conſiderate in writing than in ſpeaking, becauſe a raſh and indiſcreet word may be corrected preſently, but which is written can no more bee denied or amended, but with infamy.

Oratorie is the ſpurre to armes: for the eloquent Oration of *Iſocrates* was the firſt trumpet that gave *Philip* an alarum to the Aſian warres, which *Alexander* his Son without intermiſſion ended.

Ut hominis decus eſt ingenium, ſic ingenii lumen eſt eloquentia, Cicero.

Orationis facultas præcipuum naturæ humanæ bonum eſt.

Of Poetrie.

Defin. *A Poet was called* Vates, *which is as much as Divine, Fore-ſeer, or Prophet: and*

of this word Carmina, *which was taken for Poesie, came this word Charme, because it is as a divine inchantment to the senses, drawing them by the sweetnesse of delightfull numbers to a wondrous admiration. The Greekes derive a Poet from this word* Poiein, *which signifieth to make: and we following it, call a Poet a maker; which name, how great it is, the simplest can judge: and Poetrie* Aristotle *calleth an art of imitation, or to speake metaphorically, a speaking picture.*

WIttie Poems are fit for wise heads, and examples of honour for such as triumph in vertue.

Thinke thy selfe to be a good Orator and Poet, when thou canst perswade thy selfe to doe that which thou oughtest.

A King ought now and then to take pleasure in hearing and reading of Comedies, because thereby he may perceive and heare many things done in his Realme, which otherwise he should not know, *Few.*

Poetry quickneth the wit, sweetneth the discourse, and tickleth the eare.

Poetrie applyed to the praises of God, knitteth the soule unto him, soundeth the senses, moderateth griefes, and tempereth hatred, *Gueva.*

Art is taught by Art, but Poetry onely is the gift of God.

Poetry dividing a man from himselfe, maketh him worthily his owne admirer.

As the seale leaveth the impression of his forme in waxe, so the learned Poet engraveth

graveth his paſſions ſo perfectly in mens hearts, that the hearer almoſt is transformed into the Authour.

A corrupt ſubject defraudeth Poetrie of her due praiſe.

A true Poet in his lines forgetteth prophane pleaſure, but approveth doctrine.

Love heateth the braine, and anger maketh a Poet, *Juvenal.*

Poetry is another nature, making things ſeeme better than they are by nature.

Impious Poets make *Clio* a *Thais*, Helicon a brothel-houſe, and themſelves contemptible.

Painting is a dumbe Poeſie, and Poeſie a ſpeaking painting.

It was written of *Socrates*, that hee was ill brought up to Poetrie, becauſe he loved the truth.

He which firſt invented the Iambique verſifying, to bite and quip, was the firſt that felt the ſmart thereof.

Eaſe is the nurſe of Poetrie, *S. P. S.*

Poets are borne, but Orators are made.

O ſacer & magnus vatum labor, omnia fato,
Eripis, & donas populis mortalibus ævum.
Carmina quam tribuent, fama perennis erit.

Of Admiration.

Defin. *Admiration is a paſſion of the ſoule, which by a ſuddaine apprehenſion exalteth the powers; and makes them, as in a trance ſleeping in judgment of the preſent object, thinking all things to be wonderfull that it beholdeth.*

THey are infortunate Princes, that neither will be taught to admire themſelves, nor wonder at their faults, *Petr.*

In vaine is he fortified with terrour, that is not guarded with love and admiration.

They ſhould liſt to doe leaſt, that may doe what they will, either in art or admiration.

He that will loſe a friend, to be rid of a foe, may be admired for his policie, but not for his charitie.

Princes, for all their admirations, buy their quiet with wrongs.

It is better for a few eyes to make a little river, than for all ſights to interre an admiration.

Realmes get nothing by change, but perils and admiration.

Depth of words, height of courage, and largeneſſe of magnificence, get admiration.

Thoſe which with for Princes, endure them like wonders, nine dayes.

Some by admiring other mens vertues, become enemies to their owne vices, *Bias.*

Wiſedome both preferre and admire the unjuſteſt peace before the juſteſt warre.

It is a ſigne of a malicious mind, not to admire the man which is worthy of admiration, *Marc. Aurel.*

He that from a man of ſtrength and admiration takes away his right, augmenteth his ſtrength, and gives him more right.

Over-ſhadowing providence blindes the ſharpeſt and moſt admiredſt counſels of the wiſe, that they cannot diſcerne their nakedneſſe, *Hermes.*

Admire

Admire with love, and love with joy in the midſt of woe, *S. P. S.*

Ill-perſwading want, wronged patience, looſeneſſe and force, are the breeders of Civill warres and admiration.

Men wholly uſed to warre, wonder at the name of peace.

They which are brought up in admiration and bloud, thinke it beſt fiſhing in troubled waters.

The weather-like vulgar are apt to admire every thing, and readie to turne as often as the tide, *Socrates.*

It were a wonder beyond wonder, if injuſtice ſhould keep what impiety hath gotten.

An eaſie yeelding zeale quickly is overcome with admiring of gravities eloquence.

It is no wonder that the armed power doth either find right, or make right: for what may he not, that may what he will?

Our knowledge muſt be terrour, and our skill fearefulneſſe, to admire the worke of him which made all things.

Admiratio peperit Philoſophiam.

Admiratio quæ magna eſt, non parit verba, ſed ſilentium.

Of Schoole.

Defin. *A Schoole is a nurſery of learning, or the ſtore-houſe from whence the minde fetcheth inſtructions and riches, adorning the ſoule with mentall vertues and divine knowledge.*

TYrannie is vile in a Schoole-maſter: for youth ſhould rather bee trained with courteſie than compulſion.

Becauſe youth by nature is wilde, therefore ſhould Schoole-maſters breake them by gentleneſſe.

That childe is groſſe witted, which being throughly ſchoole-taught continues ſtill barbarous.

Women prove the beſt Schoole-maſters, when they place their beſt delights in inſtructions.

Women ought to haue as great intereſt in Schooles as men, though not ſo ſoone as men, becauſe their wits being more perfect, they would make mens reputations leſſe perfect.

Two things are to be regarded in Schooles and Schoole-maſters; firſt, wherein children muſt be taught; the next, how they ſhould be taught.

A Schoole ſhould containe foure principle rudiments, that is, Grammer, Exerciſe, Muſicke, and Painting.

Grammer is the doore to Science, whereby we learne to ſpeake well and exactly.

Education is a ſecond nature, and the principals learnt in Schooles is the beſt education.

The nature of man is like a paire of Ballance, guided by Schoole-rules and cuſtome.

If the royalleſt borne creature haue not his nature refined with Schoole rudiments, it is groſſe and barbarous.

A Phyſitians ſtudy is the Schoole of Philoſophie, *Muſonius.*

Natur

Nature not manured with knowledge, bringeth forth nothing but thiſtles and brambles.

Nature in ſome ſort is a ſchoole of decencie, and teacheth rules of honeſt civilitie.

The beſt wiſdome is to know a mans ſelfe: and learning and Schooles firſt bring that knowledge.

Mans nature being the inſtinct and inclination of the ſpirit, is bettered by Schoole rudiments.

The want of Schoole-doctrine, is the firſt corruption of nature

Lyons are tamer than men, if doctrine did not bridle them.

Schooles tame Nature, and tamed Nature is perfect vertue.

Every good beginning commeth by nature, but the progreſſe by Schoole-education.

Courage and greatneſſe is as much aſpired to in Schooles, as from Nature.

Educatio eſt prima, ſecunda, tertia pars vitæ: ſine quâ omnis doctrina eſt veluti armata injuſtitia.

——— *Nunc adhibe puro*
Pectore verba, puer, nunc te melioribus offer.
Quo ſemel eſt imbuta recens ſervabit odorem
Teſta diu, Horace.

Of Ignorance.

Defi. *Ignorance is that defect which cauſeth a man to judge evill of things, to deliberate worſe, not to know how to take the advantage of preſent good things, but to conceive ill of what ever is good in mans life.*

It

IT proceedeth of a light judgement to credit all things that a man heareth, and to doe all things that he ſeeth, *Socrat.*

Ignorance hath ever the boldeſt face.

To abound in all things, and not to know the uſe of them, is plaine penurie.

Ignorance is a madneſſe of the minde.

It is great ſhame for an old man to bee ignorant in the knowledge of Gods law.

Idleneſſe engendreth ignorance, and ignorance engendreth errour.

There is nothing worſe than to live beaſtly, and out of honeſt order: and the greateſt and moſt evident cauſe thereof is the ſinne of ignorance, which is an utter enemie to knowledge, *Plato.*

Through want of wit commeth much harme, and by meanes of ignorance much good is left undone.

Where there is no capacitie, there perſwaſions are in vaine, *Socrat.*

It is better teaching the ignorant by experience, than the learned by wiſedome.

To rule without regard, to urge without reaſon, and to laugh immoderately, are manifeſt ſignes of ignorance.

Ignorance in adverſitie is a bleſſing, in proſperity a ſcorne, in ſcience a plague.

He that knoweth not how much hee ſeeketh, doth not know when to finde that which hee lacketh.

There can bee no greater ignorance than preſumption.

Ignorance is no excuſe for faults, ſith wee have power of knowledge.

It is better to be unborne than untaught: for ignorance is the root of misfortune, *Plato.*

Ignorance is never knowne to be ignorance, till it be matched with knowledge.

The ignorant man hath no greater foe than his owne ignorance, for it destroyeth where it liveth, *Lactan.*

He is an ignorant Musitian that can sing but one song, but hee is more accursed that knoweth no vertue.

Ignorance is a dangerous and spirituall saying, which all men ought warily to shun, *Greg.*

Ignorance is a sickneſſe of the minde, and the occasion of all errour.

The soule of man receiving and comprehending the divine understanding, conducteth all things rightly and happily; but if she be once joyned with ignorance, she worketh clean contrary, and the understanding is unto the soule as the sight to the bodie, *August.*

From their lewd mother ignorance issue two Daughters, Falshood and Doubt.

It is reported that Pope *Cœlestine* the fifth deposed himselfe by reason of his ignorance.

Ignorance beleeveth not what it seeth.

He that is ignorant in the truth, and led about with opinions, must needs erre.

Ignorance is a voluntarie misfortune.

Ignorance is the mother of errours.

The harder we receive our health, because we were ignorant that we were sicke.

From small errours, not let at the beginning, spring oft times great and mighty mischiefes.

The

The chiefeſt cauſe and beginning of error, is when men imagine thoſe things to pleaſe God, which pleaſe themſelves, and thoſe things to diſpleaſe God, wherwith they themſelves are diſcontented.

An errour begun, is not to bee overcome with violence, but with truth.

Cuſtome, though never ſo ancient, without truth, is but an old errour, *Cyprian.*

He that erreth before hee know the truth, ought the ſooner to be forgiven, *Cyprian.*

A wilfull minded man is ſubject to much errour.

Unicum eſt bonum, ſcientia, & malum unicum ignorantia.

Imperitiam comitatur temeritas.

Of Goodneſſe.

Defin. *Goodneſſe is that which includeth in it ſelf a dignity that ſavoureth of God and his works having a perpetuity and ſtedfaſtneſſe of good ſubſtance.*

GOodneſſe in generall makes every one thinke the ſtrength of vertue in another, whereof they finde the aſſured foundation in themſelves, *Plato.*

As oft as we doe good, we offer ſacrifice.

It is too much for one good man to want.

A man may bee too juſt and too wiſe, but never too good, *Socra.*

The humor of youth is ever to thinke that good, whoſe goodneſſe he ſeeth not.

There is no good unleſſe it be voluntary.

A good mans wiſh is ſubſtance, faith and fame, glory and grace, according to the ſame.

A man is not to be accounted good for his age, but for his charitable actions.

He may worthily be called good, which maketh other men to fare the better for his goodneſſe.

Thou canſt not bee perfectly good, when thou hateſt thine enemy; what ſhalt thou then be, when thou hateſt him that is thy friend; *Socrates.*

There is no greater delectation and comfort to a good man, than to be ſeene in the company of good men, *Plato.*

The further a good man is knowne, the further his vertues ſpread, and root themſelves in mens hearts and remembrance.

Whatſoever is right and honeſt, and joyned with vertue, that alone is onely good.

He that is mightie, is not by and by good, but hee that is good is preſently mightie, *Iſocrates.*

The goodneſſe that proceedeth from an ignorant man, is like the hearbs that grow upon a dunghill.

Riches will decay, proſperity may change, but goodneſſe doth continue till death.

The more our grace and goodneſſe doth increaſe, the more our ſoules addreſſe themſelves to God, *Baſil.*

As God is all goodneſſe, ſo loveth hee all good things, as righteouſneſſe and vertue, and hateth vice and wickedneſſe.

The goodnes of the ſoule is the moſt principall and chiefeſt goodnes that can be, *Plato.*

Vir

Vir bonus & prudens. (qualem vix reperit unum
Millibus è cunctis hominum consultus Apollo)
Judex ipse sui totum se explorat ad unguem.
Difficile est hominibus persuadere, bonitatem propter ipsam diligendam, Cicero.

Of Comfort.

Defin. *Comfort is any ease, helpe, or consolation in our troubles and adversities, which disburdening the minde, restores it to calme and quiet patience.*

COmfort in extremity healeth many wounds, pacifieth the discontented heart, and governeth the minde.

Troubles are but instructions to teach men wit: for by them thou mayst know falshood from faith, and thy trustie friend from thy traiterous foe.

Despaire not when all worldly meanes are done; for God will raise thee if thou trust in him, *August.*

Grieve not at afflictions, for they are the rods wherewith God beateth his children.

There is nothing grievous, if the thought make it not.

Art thou backbited? rejoyce if guiltlesse; if guilty, amend.

Be not discontented at the losse of children, for they were borne to die.

There is nothing the world can take away, because the world giveth nothing; fame perisheth, honours fade, wealth decayeth, only our true riches is our constancie in all casualties, *Ariel.*

All things are vanitie which are under the Sun, all things continuall labour and travell: what hath man to mourne for them, when all things he can loſe in this life, are but fading and miſerable?

That comfort is vaine that taketh not away the griefe, *Plato.*

To a minde afflicted with ſorrow, the beſt remedy is, to deferre counſell untill the parte be more apt to take conſolation, *Marc. Anwel.*

Let not ſorrow overmuch moleſt thee, for when thou haſt wept thy worſt, griefe muſt have end.

Wrong is the triall of thy parience.

Sicknes is the priſon of the body, but comfort the libertie of the ſoule, *Plat.*

The beſt comfort to a miſer, is to behold the over-flow of his wealth.

The ſuſpectleſſe, the temperate, and the wiſe men, are never uncomfortable.

By ſorrow the heart is tormented, by comfort when it is halfe dead it is revived.

Sad ſighes write the woes of the heart, and kinde ſpeeches comfort the ſoule in heavineſſe.

Aſſurance puts away ſorrow, and feare poiſons comfort, *Stobæus.*

He that will be truely valiant, muſt neither let joy nor griefe overcome him: for better not to be, than to be a bondſlave to paſſion.

He that coveteth comfort without ſorrow, muſt apply his wit in following wiſedome.

To friends afflicted with ſorrow, we ought to give remedy to their perſons, and conſolation

tion

tion and comfort to their hearts.

The multiplying of comforts is the ali
ging of cares, *Solon.*

In the midſt of all thy cares, let this be
chiefeſt comfort: hard things may be mo
fied, ſtraight things may be looſened, and h
vie things ſhall little grieve him that
handſomely beare them.

Sorrow ſeldome taketh place in
that abſtaineth from foure things, that
from haſtineſſe, wilfull frowardneſſe, pri
and ſloth.

*Male de te loquuntur homines, ſed mal
de te loquuntur, ſed de ſe.*

Flebile principium melior fortuna ſequa

Of Patience.

Defin. *Patience is a habit that conſiſteth in ſu
ning ſtoutly all labours and griefes, for the
of honeſty: it is the excellent good thing,
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may be in adverſities, and not to complai
that which is uncertaine.*

PAtience is a voluntarie adventuring
hard things, for the deſire of vertue,
crates.

The remedy of injuries, is by continuall
tience to learne to forget them, *Pub.*

Hee is worthy to be counted courag
ſtrong, and ſtout, which doth not onely
patience ſuffer injuries, rebukes, and diſ
ſures done unto him, but alſo doth goo
gainſt thoſe evils, *Ariſt.*

Be

Better it is to offer thy ſelfe in Triumph, than to be drawne to it by diſhonour, *Appian.*

It is a ſpeciall ſigne of heroicall magnanimity, to deſpiſe light wrongs, and nothing to regard meane adventures.

It is good to forbeare to talke of things needleſſe to bee ſpoken, but it is much better to conceale things dangerous to bee told.

Patience is ſo like to fortitude, that it ſeemeth ſhee is either her ſiſter or her daughter, *Ariſt.*

The common ſort doe take revenge for their credit, but noble mindes forgive for their vertue.

Patience without comfort, brings perill of conſumption.

It is a pleaſant tarrying, that ſtayeth from evill doing.

The end of patience is the expectation of promiſes.

That is to be borne with patience, which cannot be redreſſed with carefulneſſe.

It is not merit to ſuffer perſecutions, if we have no patience therein.

It is more ſafetie to forget an injurie, than to revenge it, *Aurel.*

The ſweeteſt ſalve for miſery is patience, and the onely medicine for want is content.

Patience is the beſt ſalve againſt love and fortune.

To ſuffer infirmities, and diſſemble miſhap, the one is the office of a conſtant ſicke man, the other of a cunning Stateſ-man.

To

tion and comfort to their hearts.

The multiplying of comforts is the aſſwaging of cares, *Solon.*

In the midſt of all thy cares, let this be thy chiefeſt comfort: hard things may be mollified, ſtraight things may be looſened, and heavie things ſhall little grieve him that can handſomely beare them.

Sorrow ſeldome taketh place in him that abſtaineth from foure things, that is, from haſtineſſe, wilfull frowardneſſe, pride, and ſloth.

Male de te loquuntur homines, ſed mali: non de te loquuntur, ſed de ſe.

Flebile principium melior fortuna ſequuta eſt.

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Defin. *Patience is a habit that conſiſteth in ſuſtaining ſtoutly all labours and griefes, for the love of honeſty: it is the excellent good thing, that keepeth the tranquility of our ſpirit as much as may be in adverſities, and not to complaine of that which is uncertaine.*

PAtience is a voluntarie adventuring of hard things, for the deſire of vertue, *Socrates.*

The remedy of injuries, is by continuall patience to learne to forget them, *Pub.*

Hee is worthy to be counted couragious, ſtrong, and ſtout, which doth not onely with patience ſuffer injuries, rebukes, and diſpleaſures done unto him, but alſo doth good againſt thoſe evils, *Ariſt.*

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To

To be discreet in prosperitie, and patient in adversitie, is the true motion and effect of a vertuous and valiant minde, *Cicero.*

Quintus Fabius, after he had been Consull, disdained not to march under the Ensigne of other Consuls.

Patience being oft provoked with injuries, breaketh forth at last into furie.

It is good for a man to wish the best, to thinke upon the worst, and patiently to suffer whatsoever doth happen.

Humility, Patience, and faire speech are the pacifiers of wrath and anger.

He seemeth to be perfectly patient, that in his furie can subdue his owne affections.

Patience and perseverance are two proper notes wherby Gods children are truly known from Hypocrites, counterfeits, and dissemblers, *August.*

In suffering of afflictions patience is made more strong and perfect.

The trouales that come of necessitie, ought to be borne with boldnesse and good courage.

The best way for a man to be avenged, is to contemne injurie and rebuke, and to live with such honesty and good behaviour, that the doer of wrong shall at last bee thereof ashamed, or at the least lose the fruit of his malice; that is, he shall not rejoyce, nor have glory of the hinderance and damage, *Plato.*

——— *Serpens, sitis, ardor, arenæ,*
Dulcia virtuti, gaudet patientia duris,
Leniter ex merito quicquid patiare ferendum est.

Of

Of Friendſhip.

Defin. *Friendſhip is a community of a perpetuall will, the end whereof is fellowſhip of life; and it is framed by the profit of a long continued love. Friendſhip is alſo an inveterate and ancient love, wherein is more pleaſure than deſire.*

FRiendſhip is a perfect conſent of things appertaining as well unto God as to man, with benevolence and charitie.

Friendſhip in good men is a bleſſing, and ſtable connexing of ſundrie wills, making of two perſons one, in having and ſuffering. And therefore a friend is properly called a ſecond ſelfe, for that in both men is but one minde, and one poſſeſſion. And that which more is, a man rejoyceth more at his friends good hap, than he doth at his owne, *Aurel.*

True and perfect friendſhip, is to make one heart and minde of many hearts and bodies.

It is the propertie of true friends to live and love together; but fained friends flie from a man in time of triall.

Friendſhip judgeth with partialitie, and affection winketh at apparent follies.

A friends love cannot be recompenced with riches, when (for his friend) he putteth his life in jeopardy.

To diſſwade a man in a courſe of honour, were not the part of a friend, and to ſet one forward in follie, no diſcretion in a man.

Friends meeting after long abſence, are the ſweeteſt flowers in the garden of true affection.

The

The love of men to women, is a thing common and of courſe, but the friendſhip of man to man is infinite and immortall, *Plato.*

The fellowſhip of a true friend in miſerie, is alwayes ſweet, and his counſels in proſperity are alwayes fortunate.

Friendſhip being an equity of reciprocall good will, is of three kindes; the one of neighborhood, the other hoſpitalitie, the laſt love, *Ariſt.*

Love is confirmed either by gifts, or ſtudie of vertue; then goeth it from a paſſion to a perfect habite, and ſo leaveth the name of love, and is called friendſhip, which no time can violate.

Wee ought to uſe a friend like gold, to try him before we have need.

He is a true friend, whoſe care is to pleaſure his friend in all things, moved thereunto by a meere good will which he beareth unto him, *Ariſt.*

It is no ſmall griefe to a good nature to try his friend, *Eurip.*

To beg a thing at a friends hand, is to buy it.

Perfect amity conſiſteth in equality, and agreeing of the mindes.

A friend unto a friend, neither hideth ſecret, nor denieth money.

The want of friends is perillous, but ſome friends prove tedious.

The words of a friend joyned with true affection, give life to the heart, and comfort to a care-oppreſſed minde, *Chilo.*

Friends ought alwayes to bee tryed before they bee truſted, leſt ſhining like the Carbuncle

uncle, as if they had fire, they be found when they be touched to be without faith.

Good will is the beginning of friendſhip, which by uſe cauſeth friendſhip to follow.

If thou deſire to be thought a friend, it is neceſſary that thou doe the workes that belong unto a friend.

Among friends there ſhould be no cauſe of breach, but with a diſſembler no care of reconciliation.

He is a friend indeed that lightly forgetteth his friends offence.

Proud and ſcornefull people are perillous friends.

Friendſhip ought to be engendred of equalneſſe, for where equality is not, friendſhip cannot long continue, *Cicero.*

Where true friends are knit in love, there ſorrowes are ſhared equally.

Friends muſt bee uſed as Muſitians tune their ſtrings, who finding them in diſcord, do not breake them, but rather by intention or remiſſion frame them to a pleaſant conſent.

In muſicke there are many diſcords, before they can be framed to a Diapazon; and in contracting of good will, many jarres before there be eſtabliſhed a true and perfect friendſhip.

A friend is in proſperity a pleaſure, in adverſitie a ſolace, in griefe a comfort, in joy a merry companion, and at all times a ſecond ſelfe.

A friend is a precious Jewell, within whoſe boſome one may unload his ſorrowes, and unfold his ſecrets.

As

As fire and heat are inſeparable, ſo are the hearts of faithfull friends, *Ariſt.*

He that promiſeth ſpeedily, and is long in performing, is but a ſlacke friend.

Like as a Phyſitian cureth a man ſecretly, he not ſeeing it, ſo ſhould a good friend helpe his friend privily, when hee knoweth not thereof.

The injurie done by a friend, is much more grievous than the wrongs wrought by an enemie.

Friendſhip is given by nature for a help to vertue, not for a companion of vices.

Friendſhip ought to reſemble the love between man and wife, that is, of two bodies to be made one will and affection.

The propertie of a true friend, is to performe more than he promiſeth; but the condition of a diſſembler, is to promiſe more than he is meaneth to performe.

Great proffers are meet to bee uſed to ſtrangers, and good turnes to true friends.

If thou intend to prove thy friend, ſtay not till need and neceſſitie urge thee, leſt ſuch triall be not onely unprofitable and without fruit, but alſo hurtfull and prejudiciall.

The opinion of vertue is the fountaine of friendſhip.

Fained friends reſemble Crowes, that flie not but toward ſuch places where there is ſomething to be fed upon.

He that ſeeketh after a ſwarme of friends, cõmonly falleth into a waſps neſt of enemies.

Friendſhip oftentimes is better than Conſanguinity.

A friendly

A friendly admonition is a ſpeciall point of true friendſhip.

It is beſt to be praiſed of thoſe friends, that will not ſpare to reprehend us when wee are blame-worthy.

Hee that will not heare the admonition of a friend, is worthy to feele the correction of a foe.

He which goeth about to cut off friendſhip, doth even as it were goe about to take the Sunne from the world, *Cicero.*

There is no more certaine token of true friendſhip, than is conſent and communicating of our cogitations one with another, *Cic.*

Unity is the eſſence of amity.

Hee that hath no friend to comfort him in his neceſſitie, lives like a man in the wilderneſſe, ſubject to every beaſts tyrannie, *Bias.*

Beleeve after tryall, and judge before friendſhip.

The fault which thou ſuffereſt in thy friend, thou committeſt in thy ſelfe.

Shew faithfulneſſe to thy friend, and equitie to all men, *Protog.*

No wiſe man will chuſe to live without friends, although hee have plentie of worldly wealth.

Though a wiſe man bee contented and ſatisfied with himſelfe, yet will he have friends, becauſe he will not be deſtitute of ſo great a vertue.

There be many men that want not friends, and yet lacke true friendſhip.

Never admit him for thy friend, whom by force thou haſt brought into ſubjection.

He is not meet to be admitted for a faithfull friend, which is ready to enter amitie with every one.

Admit none to thy friend, except thou first know how he hath dealt with his other friends before; for looke how he hath served them, so will he likewise deale with thee.

The agreement of the wicked is easily upon a small occasion broken, but the friendship of the vertuous continueth for ever, *Hermes.*

As mighty flouds, by how much they are brought into small rivers, by so much they lose of their strength; so friendship cannot be amongst many, without abating the force thereof, *Plato.*

Bee slow to fall in friendship, but when thou art in, continue firme and constant, *Socrates.*

Illud amicitiæ quondam venerabile nomen
Prostat, & in quæstupro meretricc sedet.

Of Temperance.

Defin. *Temperance is that light which driveth away round about her the darkenesse and obscurity of passions: she is of all the vertues most wholesome: for she preserveth both publikely and privately humane societie, she lifteth up the soule miserably throwne downe in vice, and restoreth her againe into her place; it is also a mutuall consent of the parts of the soule, causing all disorder and unbridled affections to take reason for a rule and direction.*

Tempe-

TEmperance calleth a man backe from groſſe affects, and carnall appetites, and letteth him not to exceed, neither in fooliſh nor in ungodly ſorrowing, *Solon.*

A young man untemperate, and full of carnall affection, quickly turneth the bodie into age and feeble infirmities, *Anaxagoras.*

He cannot commend temperance, that delighteth in pleaſure, nor love government that liketh riot.

Conſtancie and temperance in our actions maketh vertue ſtrong.

Men muſt eate to live, and not live to eat.

In private families, continence is to bee praiſed; in publike Offices, Dignity.

Intemperance is the fountaine of all our perturbations.

The pride of the fleſh, is to be curbed and reſtrained with the ſharpe bit of Abſtinence, *Ariſt.*

The moderation of the minde, is the felicitie thereof.

Frugalitie is the badge of diſcretion; riot of intemperance.

He that is not puffed up with praiſe, nor afflicted with adverſities, nor moved by ſlaunders, nor corrupted by benefits, is fortunately temperate.

He that fixeth his whole delight in pleaſure, can never be wiſe and temperate.

Temperance by forbearing to bee revenged, reconcileth our enemies, and by good government conquers them.

Temperance is rich in moſt loſſes, confi-

dent in all perils, prudent in all assaults, and happie in it selfe, *Hermes.*

It is not Temperance which is accompanied with a fearefull minde, but that is true Temperance, where the heart hath courage to revenge, and reason power to restraine the heart.

Trim not the house with Tables and Pictures, but paint and guild it with temperance: the one vainely feedeth the eyes, the other is an eternall ornament which cannot be defaced, *Epictetus.*

Temperance is so called, because it keepeth a meane in all those things which belong to the delighting of the body, *Arist.*

Temperance cryeth, *Ne quid nimis, Solon.*

The parts of Temperance, are Modestie, Shamefac'tnesse, Abstinence, Continencie, Honestie, Moderation, Sparingnesse, and Sobrietie, *Plato.*

Justice may not bee without temperance, because it is the chiefe point of a just man, to have his soule free from perturbations.

Heroicall vertues are made perfect by the mixture of Temperance and Fortitude; which seperated, become vicious.

A temperate man which is not couragious, quickly becommeth a Coward, and faint-hearted.

Temperance is the mother of all dutie and honestie.

In temperance a man may behold modestie without any perturbation of the soule.

Temperance compelleth men to follow reason, bringeth peace to the minde, and molli-

mollifieth the affections, with concord and agreement, *Socrat.*

He is worthy to be called a moderate person, which firmely governeth and bridleth (through reason) the vice of sensuality, and all other grosse affections of the minde, *Aurel.*

Nihil repiriri potest tam eximium, quam istam virtutem moderatricem animi temperantiam non latere in tenebris, neque esse abditam, sed in luce, Cicero.

Non potest temperantiam laudare is, qui ponit summum bonum in voluptate: est enim temperantia libidinum inimicus.

Of Innocencie.

Defin. *Innocencie is an affection of the minde, so well framed that it will hurt no man, either by word or deed; a tower of brasse against slanders, and the onely balme or cure for a wounded name, strengthening the conscience, which by it knoweth his owne puritie.*

THere can bee no greater good than Innocencie, nor worse evill than a guiltie Conscience.

The innocent man is happie, though he be in *Phalaris* Bull, *Cicero.*

Great callings are little worth, if the mind be not content and innocent.

The heart pricked with desire of wrong, maketh sicke the innocencie of the Soule.

Riches and glory are broken Pillers, but innocencie is an unmoving Columne.

Innocencie and Prudence are two anchors, that cannot be torne up by any tempeſt.

Innocencie to God is the chiefeſt incenſe, and a Conſcience without guile, is a Sacrifice of the ſweeteſt ſavour, *Aug.*

Innocency being ſtopped of the malignant, taketh breath and heart againe, to the overthrow of her enemies, *Cicero.*

As fire is extinguiſhed by water, ſo innocencie doth quench reproach.

Of all treaſures in a common-wealth, the innocent man is moſt to be eſteemed.

Innocency is in ſome ſort the effect of Regeneration, *Bernard.*

Religion is the ſoule of innocencie, moving in an unſpotted conſcience.

Innocencie is built upon divine reaſon.

Humane happines conſiſteth in innocencie of the ſoule, and uncorrupt manners.

All innocencie conſiſteth in mediocritie, as all vice doth in exceſſe.

Innocencie is a good which cannot bee taken away by torment, *Marc. Aurel.*

Innocencie is the moſt profitable thing in the world, becauſe it maketh all things elſe profitable.

Innocency, Palme-like, groweth in deſpite of oppreſſion.

Beautie is a flower ſoone withered, health is ſoone altered, ſtrength by incontinence abated, but innocencie is divine and immortall.

Inno-

Innocencie is an assured comfort, both in life and death

As length of time diminisheth all things, so innocencie and vertue increaseth all things.

The feare of death never troubleth the minde of an innocent man, *Cicero.*

Age breedeth no defect in innocency, but innocency is an excellence in age.

Nature, reason, and use, are three necessarie things to obtaine innocencie by, *Lactan.*

Ut Nepenthes herba adita poculis, omnem convivii tristitiem discutit, ita bona mens insita nobis, omnem vitæ solicitudinem abolet.

Of Kings.

Defin. *Kings are the supreme Governours and rulers over States and Monarchs, placed by the hand of God, to figure to the world his Almightiy power: if they be vertuous, they are the blessings of their Realmes; if vicious, scourges allotted for their subjects iniquities.*

THe Majestie of a Prince is like the lightning from the East, and the threats of a King like the noise of thunder.

Kings have long armes, and Rulers large reaches.

The life of a Prince, is the rule, the square, the frame and forme of an honest life; according to the which their subjects frame the manner of their lives, and order their families: and rather from the lives of Princes doe subjects take their patternes and examples, than from their Lawes.

Subjects follow the example of their Princes, as certaine flowers turne according to the Sunne, *Horace.*

Princes are never without Flatterers to seduce them, ambition to deprave them, and desires to corrupt them, *Plato.*

It belongeth to him that governeth to bee learned, the better to know what hee doth; wise, to finde out how hee ought to doe it; discreet, to attend and take opportunitie; and resolute in the action of justice, without corruption or feare of any.

It is necessarie for Princes to be stout, and also rich; that by their stoutnesse they may gather their owne, and by their riches represse their enemies.

It is better for a Prince to defend his owne Country by justice, than to conquer anothers by tyrannie.

That Prince who is too liberall in giving his owne, is afterwards through necessitie compelled to be a tyrant, and to take from others their right.

As Princes become Tyrants for want of riches, so they become vicious through abundance of treasure, *Plut.*

When an unworthie man is preferred to promotion, he is preferred to his own shame.

The Prince that is feared of many, must of necessity feare many.

The word of a Prince is faith royall.

Princes must not measure things by report, but by the way of conscience, *Socrat.*

It behoveth a Prince or Ruler, to bee of such zealous and godly courage, that he alwayes

wayes ſhew himſelfe to be as a ſtrong wall for the defence of the truth.

The Princes Palace is like a common fountaine or ſpring to his City or Country, whereby the common people by the cleanneſſe thereof be long preſerved in honeſtie, or by the impureneſſe thereof are with ſundry vices corrupted.

A King ruleth as he ought, a Tyrant as he liſt; a King to the profit of all, a Tyrant only to pleaſure a few, *Ariſt.*

A King ought to refraine the company of vicious perſons: for the evill that they commit in his company is accounted his, *Plato.*

Rulers doe ſinne more grievouſly by example than by act; & the greater governances they beare, the greater account they have to render, that in their owne precepts and ordinances they be not found negligent.

Not onely happy, but alſo moſt fortunate, is that Prince, that for righteouſneſſe of juſtice is feared, and for his goodneſſe beloved.

The greater that a Prince is in power above others, the more ought he to excell in vertue above others.

When Princes moſt greedily doe proſecute vices, then their enemies are buſie in weaving ſome web of deadly danger, *Olaus.*

Princes by charging their Kingdomes with injuſt Tributes, procure from their ſubjects a wilfull deniall of due and moſt juſt payments.

Hee that poſſeſſeth an Empire, and knoweth not how to defend it, may loſe his poſſeſſion before he know who offended him.

It little profiteth a Prince to bee Lord of many Kingdomes, if on the other part he become bond ſlave to many vices.

It appertaineth unto Princes, as much to moderate their owne pleaſures, as to give order for matters of importance.

Children borne of Kings, are compoſed of a precious maſſe; to be ſeparated from the common ſort, *Plato.*

Malice and vice taking their full ſwing, through the careere of the power and libertie, which wicked Princes yeeld unto them, doe puſh forward every violent paſſion; making every little choler turne to murther or baniſhment, and every regard and love to rape and adulterie, and covetouſneſſe to confiſcation.

A Kingdome is nought elſe than the care of anothers ſafetie; for *Antiochus* told his ſon *Demetrius*, that their Kingdome was a noble ſlaverie.

Selfe-love is not fit for Princes, nor pride an ornament meet for a Diademe.

Kings and Princes do loſe more in the opinions they hold, than in the reaſons they uſe.

It is no leſſe diſcredit to a Prince to have deſtroyed many of his ſubjects, than it is to a Phyſitian to have killed many of his Patients.

Kings as they are men before God, ſo are they Gods before men, *Lactan.*

It is very requiſite that the Prince live according to that law himſelfe, which he would have executed upon other men, *Archi.*

It becommeth a King to take good heed to

to his Counſellors, in noting who ſoothe his luſts, and who intend the publike profit; for thereby ſhall he know the good from the bad, *Plutarch.*

The ſtrength of a Prince, is the friendſhip and love of his people.

That King ſhall beſt governe his Realme, that raigneth over his people, as a Father doth over his children, *Ageſi.*

So great is the perſon and dignitie of a Prince, that in uſing his power and authority as he ought, he being here among men upon earth, repreſenteth the glorious eſtate and high Majeſtie of God in Heaven, *Ambr.*

It is requiſite for all thoſe that have rule and governance in a Common-weale, under their Prince, to know the bounds of their ſtate, and the full effect of their dutie; that by executing juſtice they may be feared, and by ſhewing mercie they may be loved, *Lactan.*

It is requiſite for Princes, to place ſuch men in authoritie as care leaſt for it, and to keepe them from government that preſſe forwards to it.

Except wiſe men be made Governours, or Governours bee made wiſe men, mankinde ſhall never live in quiet, nor vertue be able to defend her ſelfe, *Plato.*

Hee that would bee a Ruler or Governour, muſt firſt learne to bee an obedient ſubject; for it is not poſſible for a proud and covetous minded ſubject to become a gentle and temperate Governour, *Alex. Severus.*

When rule and authoritie is committed unto a good man, hee doth thereby publiſh his

his vertue, which before lay hid: but being committed to an evill man, it miniſtreth boldneſſe and licence to him, to doe that evill which before he durſt not doe.

Animata imago Rex putandus eſt Dei.
Nulla fides regni ſociis, omniſq; poteſtas
Impatiens conſortis erit.

Of Nobilitie.

Defin. *Nobilitie is a glittering excellencie proceeding from Anceſtors, and an honour which commeth from an ancient Linage and Stocke: it is alſo a praiſe that proceedeth from the deſerts of our elders and fore-fathers: and of this nobleneſſe there are three ſorts; the firſt bred of vertue and excellent deeds, the ſecond proceedeth from the knowledge of honeſt diſcipline and true ſciences, the third commeth from the Scutchions and Armes of our Anceſtors, or from riches.*

NObilitie is of more antiquitie than poſſeſſions, *Cicero.*

The time of our life is ſhort, but the race of Nobilitie and Honour everlaſting, *Cicero.*

Nobleneſſe of Birth is either univerſall, or particular; the firſt to be borne in noble and famous Countries, the later, to come of noble Progenitors, *Ariſt.*

Nobilitie is beſt continued by that convenient meanes whereby it roſe.

He is not to bee held for noble that hath much, but he that giveth much.

It is requiſite for him that is noble borne,

to

to take heed of Flatterers, for they will be ready daily to attend his perſon for profits ſake.

Nobility is a title quickly loſt; for if riches forſake it, or vertue abandon it, it ſtraightway becommeth as a thing that had never beene.

Whatſoever thy Father by his worthineſſe hath deſerved, belongs not to thee; it is thine owne deſerts that muſt make thee noble.

Vertue and nobleneſſe can never be ſeen in a man, except he firſt put away his vices.

Hee that defendeth his Country by the ſword deſerveth honour, but he that maintaineth it in peace, meriteth more honour.

The Nobility which wee receive from our Anceſtors, becauſe it commeth not from our ſelves, is ſcarcely to be counted our owne.

To come of noble parentage, and not to be endued with noble qualities, is rather a defamation than a glory.

Noble perſons have the beſt capacities, for whether they give themſelves to goodneſſe or ungraciouſneſſe, they doe in either of them ſo excell, as none of the common ſort of people can come any thing nigh them, *Cicero.*

True Nobility conſiſteth not in dignity, linage, great revenues, lands or poſſeſſions, but in wiſdome, knowledge and vertue, which in man is very nobility, and that nobilitie bringeth man to dignitie.

True Nobility is not after the vulgar opinion of the common people, but is onely the praiſe and ſirname of vertue.

Omnes boni ſemper nobilitati favemus, & quia utile eſt Reipublicæ nobiles eſt homin s dignos majoribus ſuis, & quia valere debet apud nos clarorum hominum ſenex de Reipublica meritorum memoria, etiam mortuorum, Cicero.

——— *Nobilitas ſola eſt atq; unica virtus.*

Of Honour.

Defin. *Honour is a paſsion of the ſoule, and a mighty deſire, naturally coveted of all creatures, yet many times miſtaken, by unacquaintance with vertue.*

HOnour and glory labour in miſtruſt, and are born fortunes Bond-ſlaves.

Honour is the firſt ſtep to diſquiet, and dominion is attended with envie, *Guer.*

The faith of a Knight is not limited by value, but by honour and vertue.

Honour is the fruit of vertue and truth.

Honour, Glory, and Renowne, is to many perſons more ſweet than life.

It is the chiefeſt part of honour, for a man to joyne to his high office and calling, the vertue of affabilitie, lowlineſſe, tender compaſſion, and pity: for thereby hee draweth unto him, as it were by violence, the hearts of the multitude, *Olaus Magnus.*

The greater the perſons bee in authoritie that commit an offence, the more foule and filthie is the fault.

It better becommeth a man of honour, to praiſe an enemie than his friend.

Happie is that Country, whoſe Captaines

are

are Gentlemen, and whose Gentlemen are Captaines.

Honour is no priviledge against infamie.

A man ought not to thinke it honour for himselfe to heare or declare the newes of others, but that others should declare the vertuous deeds of him.

To attaine to honour, wisedome is the Pole-starre; and to retaine it, patience is necessarie.

The next way to live with honour, and die with praise, is to be honest in our desires, and temperate in our tongues.

The conditions of honour are such, that she enquireth for him she never saw, runneth after him that flyes from her, honours him that esteemes her not, demandeth from him that wills her not, giveth to him that requires her not, and trusteth him whom she knoweth not.

Noblemen enterprising great things, ought not to employ their force as their owne minde willeth, but as honour and reason teacheth, *Niphus.*

High and noble heires which feele themselves wounded, doe not so much esteeme their owne paine, as they are angry to see their enemies rejoyce.

The Captaine which subdueth a Country by intreaty, deserveth more honour than he that overcommeth it by battell.

Honour without quiet, hurteth more than it doth profit.

He that regards his reputation, must second all things to his honour.

The

The heavens admit but one Sun, and high places but one Commander.

Men in authority are eyes in a State, according to whose life every private man applyeth his manner of living.

It is not the place that maketh the person, but the person that maketh the place honourable, *Cicero.*

There is more honour purchast in pleasuring a foe, than in revenging a thousand injuries.

Where hate beares soveraignty, honour hath no certainty.

Honour is brittle, and riches are blossomes, which every frost of Fortune causeth to wither.

Better it is for the honourable to be praised for many foes foiled, than for many Barnes filled.

A man having honour and wanting wisedome, is like a faire Tree without fruit.

Exiguum nobis vitæ curriculum natura circumscripsit, sed honoris cursus sempiternus:

Is honos videri solet; qui non propter spem futuri beneficii, sed propter magna merita claris viris defertur & datur: éstque non invitamentum ad Tempus, sed perpetuæ virtutis præmium.

Of Liberality.

Defin. *Liberality is an excellent use of those benefits which God putteth into our hands for the succouring of many, which vertue is altogether joyned together with justice, and ought to bee guided by moderation and reason.*

Bounties

BOunties beſt honour is to helpe the poore; and happineſſe to live in good mens thoughts.

True bounty is never tyed unto ſuſpect.

Liberalitie is approved by two Fountaines, the one is a ſure judgement, the other is an honeſt favour.

That man is onely liberall, which diſtributeth according to his ſubſtance, and where it is moſt needfull, *Thales.*

The whole effect of bounty is in love.

Who in their bounty doe begin to want, ſhall in their weakneſſe finde their friends and foes.

He is called a liberall man, which according to his revenues giveth freely, when, where, and to whom he ſhould.

He that may give and giveth not, is a cleere enemy, and he that promiſeth forthwith, and is long before hee performe, is a ſuſpicious friend, *Aurel.*

Gifts make beggers bold, and he that lends muſt loſe his friend, or elſe his money, without heed.

Bountie hath open hands, a zealous heart, a conſtant faith in earth, and a place prepared in heaven.

He never gives in vaine, that gives in zeale.

They that be liberall, doe with-hold or hide nothing from them whom they love; whereby love increaſeth, and friendſhip is alſo made more firme and ſtable.

As liberality maketh friends of enemies, ſo pride maketh enemies of friends.

Libe-

Liberality and thankfulneſſe, are the bonds of concord, *Cicero.*

A liberall minded man can never bee envious.

Bountie for giving fraile and mortal things receives immortall fame for his reward.

The deeds of the liberall doe more profit the giver, than benefit the receiver.

Liberality in a noble minde is excellent, although it exceed in the tearme of meaſure.

A liberall heart cauſeth benevolence, though ſometimes through misfortune abilitie be wanting.

It is a token of Righteouſneſſe to acknowledge heavens liberalitie, and to give praiſes to God for ſo great benefits, *Bern.*

The office of liberalitie conſiſteth in giving with judgement, *Cicero.*

That Liberalitie is moſt commendable, which is ſhowed to the diſtreſſed, unleſſe they have deſerved that puniſhment; for good deeds beſtowed upon undeſerving perſons, are ill beſtowed.

The beſt property in a King, is to let no man excell him in liberality, *Ageſila.*

Extra fortunam eſt quicquid donatur amicis:
Quas dederis ſolas ſemper habebis opes, Ovid.
Liberalitate qui utuntur, benevolentiam ſibi conciliant, & (quod aptiſſimum eſt ad quiete vivendum) charitatem.

Of Benefits.

Defin. *Benefits, are thoſe good turnes which are received either by deſert, or without deſert, tending*

tending to our happineſſe of life, or amendment of manners.

IT is a great commendation in the giver, to beſtow many benefits upon him which deſerveth well, and deſireth nothing.

He that mindeth to give, muſt not ſay, Will you have any thing?

If thou promiſe little and performe much, it will make thy benefits to bee the more thankefully received, *Aurel.*

He that knoweth not how to uſe a benefit, doth unjuſtly aske it.

He receiveth a benefit in the giving thereof, which beſtowes his gift on a worthie man.

He bindeth all men by his benefits, which beſtoweth them upon ſuch as do well deſerve them.

The liberall man doth daily ſeeke out occaſion to put his vertue in practice, *Cic.*

The memory of a benefit doth ſoone vaniſh away, but the remembrance of an injury ſticketh faſt in the heart.

Hee is a Conquerour which beſtoweth a good turne, and he vanquiſhed which receiveth it.

As the Moone doth ſhew her light in the World, which ſhe receiveth from the Sunne, ſo wee ought to beſtow the benefits received of God, to the profit and commodity of our neighbour.

This is a Law that ſhould be obſerved betwixt the giver and the receiver, the one ſhould ſtraightway forget the benefit beſtowed,

ſtowed, and the other ſhould alwayes have it in remembrance, *Solon.*

It becommeth him to hold his peace that giveth a reward, farre better than it becommeth him to bee ſilent that receiveth a benefit.

Hee that doth thankfully receive a benefit, hath paid the firſt penſion thereof alreadie.

Hee that thinkes to bee thankfull doth ſtraightway thinke upon recompence.

That gift is twice double to bee accepted of, which commeth from a free hand and a liberall heart.

It behoveth a man in receiving of benefits to be thankfull, though he want power to requite them, *Aurel.*

A benefit well given recovereth many loſſes.

The remembrance of a good turne, ought to make the receiver thankfull.

Nor gold, nor ſilver, nor ought we receive, is to bee accounted a benefit, but the minde of him which giveth.

He giveth too late, who giveth when hee is asked, *Plautus.*

Ita ſunt omnes noſtri cives.
Si quid benefacias levior pluma gratia eſt,
Si quid peccatum eſt, plumbeas iras gerunt.

Beneficium nec in puerum nec in ſenem conferendum eſt: in hunc, quia perit antequam gratiæ referendæ detur opportunitas; in illum, quia non meminit.

Of

Of Courteſie.

Defin. *Courteſie is a vertue, which belongeth to the couragious part of the ſoule, whereby wee are hardly moved to anger. Her office and dutie is to bee able to ſupport and endure patiently thoſe crimes which are laid upon her: not to ſuffer her ſelfe to be haſtily carried to revenge, nor to bee too eaſily ſpurred to wrath, but to make him that poſſeſſeth her, milde, gracious, and of a ſtayed and ſetled minde.*

COurteſie in Majeſty, is the next way to binde affection in duty, *Aug.*

As the tree is knowne by his fruit, the gold by the touch, and the Bell by the ſound: ſo is mans birth by his benevolence, his honour by his humilitie, and his calling by his courteſie.

Many more were the enemies that *Cæſar* pardoned, than thoſe he overcame.

The nobleſt conqueſt is without bloudſhed.

Courteſie bewaileth her dead enemies, and cheriſheth her living friends.

The courteous man reconcileth diſpleaſure, the froward urgeth hate.

Proud lookes loſe hearts, but courteous words winne them, *Ferdin.*

Courteſie covereth many imperfections, and preventeth more dangers.

It is a true token of Nobilitie, and the certaine mark of a Gentleman, to be courteous to ſtrangers, patient in injuries, and conſtant in performing what he promiſeth.

As the pegge ſtraineth the Lute-ſtrings,

ſo

ſo courteſie ſtretcheth the heart-ſtrings.

Courteſie is that vertue whereby a man eaſily appeaſeth the motions and inſtigations of the ſoule, cauſed by choler.

Courteſie draweth unto us the love of ſtrangers, and good liking of our owne Countrymen.

Hee that is milde and courteous to others, receiveth much more honour than the partie whom he honoureth, *Plut.*

They lie who ſay that a man muſt uſe crueltie towards his enemies, eſteeming that to be an Art onely proper to a noble and couragious man, *Cicero.*

Mildnes and courteſie are the characters of an holy ſoule, which never ſuffereth innocencie to be oppreſſed.

It becommeth a noble and ſtrong man, to be both couragious and courteous, that hee may chaſtiſe the wicked, and pardon when need requireth, *Plato.*

The rigour of Diſcipline directing Courteſie, and Courteſie directing Order, the one will ſet forth and commend the other, ſo that neither rigour ſhall be rigorous, nor courteſie diſſolute.

As it belongeth to the Sun to lighten the earth with his beames, ſo it pertaineth to the vertue of a Prince, to have compaſſion and be courteous to the miſerable, *Ariſt.*

Satis eſt homines imprudentiâ lapſos non erigere, urgere verò jacentes, ac præcipitantes impellere, certè eſt inhumanum, Cicero.

Of

Of Justice.

Defin. *Justice is godlinesse, and godlinesse is the knowledge of God: it is moreover, in respect of us, taken for an equall description of right and of lawes.*

Justice allots no priviledge to defraud a man of his patrimonie.

Justice is a vertue that gives every man his owne by even portions.

Delay in punishment, is no priviledge of pardon.

Justice is the badge of Vertue, the staffe of Peace, and the maintainance of Honour, *Cic.*

It is a sharpe sentence that is given without judgement.

Good mens eares are alwayes open to just mens prayers, *Basil.*

Not the paine, but the cause, maketh the Martyr, *Ambrose.*

The office of a Justice is to bee given for merit, not for affection.

A publike fault ought not to suffer a secret punishment.

Justice and order are the onely preservers of worldly quietnesse.

The parts which true Justice doth consist of, are in number seven; Innocency, Friendship, Concord, Godlinesse, Humanity, Gratefulnesse, and Faithfulnesse.

Justice is painted blinde, with a vaile before her face; not because she is blinde, but thereby to signifie, that Justice, though she doe behold that which is right and honest, yet will she respect no person.

In

In *Athens* were erected certaine images of Judges without hands and eyes, to ſhew that Judges ſhould neither bee corrupted with bribes, nor by any perſon drawne from that which is right and Law, *Quin.*

A good Judge is true in word, honeſt in thought, and vertuous in his deed, without feare of any but God, without hate of any but the wicked.

There are two kindes of injuſtice, the one is of ſuch as doe wrongfully offer it, and the other is of thoſe who although they bee able, yet will they not defend the wrong from them unto whom it is wickedly offered, *Cicero.*

He that politikely intendeth good to the Common wealth, may well be called juſt, but he that practiſeth onely for his owne profit is a vicious and wicked perſon.

A good Magiſtrate may be called the Phyſitian of the Common-weale.

He is a good Judge that knoweth how and where to diſtribute.

He that flyeth judgement, confeſſeth himſelfe to be faultie, *Marc. Aurel.*

The Judge himſelfe is condemned, when the guilty perſon is pardoned.

As a Phyſitian cannot ſee every ſecret griefe but upon revealement may apply a curable medicine for a hidden diſeaſe, ſo many cannot diſcover a miſchiefe which the Magiſtrate ſeeth not, but the Magiſtrate alone muſt remedie the ſame.

A Juſtice ought to doe that willingly which he can doe, and denie that modeſtly which he cannot doe.

As there is no assurance of faire weather untill the skie be cleere from clouds, so there can bee in no Common-wealth a grounded peace and prosperitie, where there are no informers to finde out offences, as well as Magistrates to punish offenders.

Philosophers make foure sorts of Justice; the first Celestiall, the second Naturall, the third Civill, the fourth Judiciall.

Justice is a perfect knowledge of good and evill, agreeing to naturall reason, *Arist.*

Justice is a vertue of the minde, rewarding all men according to their worthinesse.

Wisdome and Eloquence without Truth and Justice, are a *Panurgie*, that is to say, a guile or sleight, such as Parasites use in Comedies, which still turneth to their owne confusion.

Covetousnesse and wrath in Judges is to bee hated with extreme detestation.

Celestiall Justice is a perfect consideration and dutifull acknowledging of God.

Naturall Justice, is that which all people have in themselves by Nature.

Judiciall Justice depends upon Law, made for the commoditie of a Common-weale.

Justice is a measure which God hath ordained amongst men upon earth, to defend the feeble from the mightie, the truth from falshood, and to root out the wicked from among the good, *Lactan.*

Every man in generall loveth Justice, yet they all hate the execution thereof in particular, *Cicero.*

Fortitude without wisdome, is but rashneſſe; wiſedome without juſtice, is but craftineſſe; juſtice without temperance is but crueltie; temperance without fortitude, is but ſavageneſſe.

Equitie judgeth with lenitie, lawes with extremity.

Hatred, love, and covetouſneſſe, cauſeth Judges oftentimes to forget the truth, and to leave undone the true execution of their charge.

It is better for a man to be made a Judge among his enemies, than among his friends; for of his enemies hee ſhould make one his friend, but among his friends he ſhould make one his enemie.

Juſtice of the Poets is fained to be a Virgin, and to have raigned among men in the golden world, who being by them abuſed, forſooke the world, and returned to the Kingdome of *Jupiter*.

Juſtitia ſine prudentia plurimum poterit, ſine juſtitia nihil valebit prudentia, Cicero.

Totius juſtitiæ nulla eſt capitalior peſtis, quam eorum qui tum, dum maxime fallunt, id agunt ut boni viri videantur, Cicero.

Of Lawes.

Defin. *The Law is a ſingular reaſon imprinted in nature, commanding thoſe things that are to bee done, and forbidding the contrary: it is divided into two parts; that is, the Law of Nature, and the Law written: the Law of Nature is a ſenſe and feeling which every*

one hath in himselfe, and in his conscience, whereby he discerneth betweene good and evill, as much as sufficeth to take from him the cloake of ignorance, in that he is reproved even by his owne witnesse. The Law written, is that which is divided into Divinity and Civility, the first teaching Manners, Ceremonies, and Judgements: the latter, matters of Policie and Government.

THe vertues of the Law are foure, to beare sway, to forbid, to punish, and to suffer.

The precepts of the Law may be comprehended under these three points, to live honestly, to hurt no man wilfully, and to render every man his due carefully, *Arist.*

Whatsoever is righteous in the Law of man, the same is also righteous in the Law of God. For every Law that by man is made, must alwayes be consonant to the Law of God.

The Law is a certaine rule, proceeding from the minde of God, perswading that which is right, and forbidding that which is wrong.

Evill Judges doe most commonly punish the purse, and spare the person.

Judges ought to dispatch with speed, and answere with patience.

Law and wisdome are two laudable things, for the one concerneth Vertue, and the other good conditions.

The Law was made to no other end, but to bridle such as live without reason of Law.

A true and faithfull heart ſtandeth more in awe of his ſuperiour, whom hee loveth for feare, than of his Prince, whom hee feareth for love.

An evill cuſtome, being for continuance never ſo ancient, is nought elſe than the oldneſſe of errour, *Lactan.*

How many more Tavernes, ſo many more drinkers; the number of Phyſitians, the increaſe of diſeaſes; the more account that Juſtice is made of, the more ſuits; ſo the more lawes, the more corruption, *Plato.*

The heart, underſtanding, counſell, and ſoule in a Common-wealth, are the good Lawes and Ordinances therein uſed, *Cicero.*

To reſtraine puniſhment is a great errour in government.

It becommeth not a Law-maker to be the Law-breaker, *Bias.*

Thoſe Countries muſt needs periſh, where the Common lawes be of none effect.

Thoſe Cities in which there are no ſevere Lawes for the puniſhing of ſinne, are rather to be counted forreſts for monſters, than places habitable for men, *Plato.*

Foure things belong to a Judge, to heare courteouſly, to anſwer wiſely, to conſider ſoberly, and to give judgement without partialitie, *Socrates.*

A man ought to love his Prince loyally, to keepe his lawes carefully, and to defend his Country valiantly.

Chiefly there are to be obeyed and reverenced, one God, one King, and one Law.

Foure

Foure Cuſtomes are more pleaſant to bee recounted, than profitable to be followed, the liberties of neighbours, the gallantneſſe of women, the goodneſſe of wine, and the mirth and joy at feaſts.

Lawes are like Spiders webs, which catch the ſmall Flies, and let the great breake thorow.

The Lawyer that pleades for a mightie man in a wrong matter, muſt either forgoe the Truth, or forſake his Clyents friendſhip.

The moſt neceſſarie Law for a Commonwealth, is, that the people among themſelves live in peace and concord, without ſtrife or diſſention, *Cicero.*

Lawes doe vexe the meaner ſort of men, but the mightie are able to withſtand them.

The Law is a ſtrong and forcible thing, if it get a good Prince to execute it.

The Law that is perfect and good, would have no man either condemned or juſtified, untill his cauſe were both throughly heard, and underſtood as it ought.

An evill Law is like the ſhadow of a Cloud, which vaniſheth away ſo ſoone as it is ſeene.

Quid faciant leges, ubi ſola pecunia regnat?
Aut ubi paupertas vincere nulla poteſt?
Turpe reos empta miſeros defendere lingua,
Non bene ſcœleſti Judicis area putet.

Of Counsell.

Defin. *Counsell is a holy thing, it is the sentence or advice, which particularly is given by every man for that purpose assembled; it is the key of certaintie and the end of all doctrine and studie.*

THere is no man so simple but he can give counsell, though there bee no need: and there is none so wise of himselfe, but he will be willing to heare counsell in time of necessitie.

It is the chiefest thing in the world to give good counsell to another man, and the hardest for a man to follow the same himselfe.

Take no counsell of a man given wholly to the world, for his advice will bee after his owne desire, *Pythag.*

Make not an envious man, a drunkard, nor him that is in subjection to a woman, of thy counsell, for it is unpossible for them to keep close thy secrets.

Good counsell may properly bee called the beginning and ending of every good worke.

It is requisite for a man to consult and determine of all things with himselfe, before he aske the counsell or advice of his friend.

Hee that doth nothing without good advice, need not repent him after the deed, *Bias.*

It is better to preferre the stedfast counsell of adviced policie, than the rash enterprise of malapart boldnesse.

Coun-

Counſell doth more harme than good, if the giver thereof be not wiſe, and he which receiveth it very patient.

Counſell is to bee given by the wiſe, and the remedie by the rich.

In counſels wee muſt be hard to reſolve, and conſtant to performe.

He that uſeth many counſels, is not eaſily deceived.

In time of neceſſitie a wiſe man will bee glad to heare counſell.

As it is the part of a wiſe man wiſely to conſult and give counſell, ſo is it the dutie of a warie man heedfully to conceive and uprightly to judge; *Guevva.*

It is an eaſie thing for a man being in perfect health to give counſell to another that is ſicke, but it is hard for the ſicke man to follow that counſell, *Becanus.*

The greateſt benefit that one friend can doe unto another, is in waightie matters to ſuccour him with good counſell.

Parvi ſunt foris arma, niſi eſt conſilium domi. Non viribus, aut velocitatibus, aut celeritate corporum res magnæ geruntur, ſed conſilio, authoritate, & prudentia, Cicero.

Of Præcepts.

Defin. *Præcepts are many Rules, Orders, or Methods, which by inſtruction leade us either to good converſation, or to a happineſſe of life, being grounded upon the grace of God, and his Word.*

IF thou talke, keepe measure in thy communication: for if thou be too briefe, thou shalt not be well understood; if too long, thou shalt be troublesome to the hearer, and not well borne in minde, *Protag.*

Thankes waxeth old, as soone as gifts are had in possession.

Hee that refuseth to buy counsell good cheape, shall buy repentance deare.

Mocke no man in his miserie, but take heed by him how to avoyde the like misfortune.

Begin nothing before thou know how to finish it.

Thinke that the weakest of thine enemies is stronger than thy selfe.

Desire not that of another, which thou thy selfe being asked wouldest denie, *Pythag.*

Give no vaine or unmeet gifts; as armour to a woman, bookes to a Ploughman, or nets to a Student.

If thou bestow a benefit, keepe it secret, but if thou receive any, publish it abroad.

Give at the first asking, for that is not freely given which is often craved.

Take in good worth whatsoever hapneth, and upbraid no man with his misfortune.

Labour not to informe him that is without reason, for so shalt thou make him thine enemie.

Be neither hasty, angry, nor wrathfull, for they be the conditions of a foole.

Feare to hazzard that for the gaine of momentarie pleasure, which being once lost can never be recovered, *Aug.*

Esteeme

Esteeme not a fading content before a perpetuall honour.

Apparell thy selfe with justice, and cloath thy selfe with chastitie, so shalt thou be happie, and thy workes prosper.

Feare to commit that which thou oughtest to feare.

Forget not to give thankes unto them that instruct thee in learning, nor challenge unto thy selfe the praises of other mens inventions.

Attempt not two things at once, for the one will hinder the other.

Bee not slacke to recompence them that have done thee good.

Be rather too much forward, than too much negligent.

Let thy love hang on thy hearts bottome, not on thy tongues brim.

Be not superfluous in words, for they doe greatly deface the authoritie of thy person.

Let vertue bee thy life, valour thy love, honour thy fame, and Heaven thy felicitie.

Bee not led away with every new opinion, for it is the onely way to bring to errour.

Let not thy Liberalitie exceed thy abilitie.

Let not the eye goe beyond the eare, nor the tongue so farre as the feet, *Plato.*

Chuse rather to live solitarie than in the companie of a wicked woman.

Beware of pride in prosperitie, for it will make thee impatient in time of adversitie.

Neither suffer thy hands to worke, thy

tongue to ſpeake, nor thine eares to heare, that which is filthie and evill, *Hermes.*

Bee not ſecure, leſt want of care procure thy calamitie; nor bee too carefull, leſt penſive thoughts oppreſſe thee with miſerie.

Speake no more to a ſtranger in private, than thou wouldeſt have publikely knowne.

Hazzard not thy hap on anothers chance.

Be alwayes one to thy friend, as well in adverſitie as proſperitie.

Behold thy ſelfe in a Looking glaſſe, and if thou appeare beautifull, doe ſuch things as become thy beautie; but if thou ſeeme foule, then performe with good manners the beautie that thy face lacketh, *Socrates.*

Chuſe thy wife rather for her wit and modeſtie, than for her wealth and beautie.

Keepe ſecret thy miſhap, leſt thine enemie waxe joyfull thereat.

Keepe whatſoever thy friend committeth unto thee, as carefully as thou wouldeſt keepe thine owne.

If thy parents wax poore, ſupply their want with thy wealth; if froward with Age, beare patiently with their imperfections.

Honour them that have deſerved honour.

Live and hope, as if thou ſhouldeſt die immediately.

Never praiſe any unworthie perſon becauſe he hath worldly wealth.

Tell no man afore-hand what thou intendeſt, for if thou ſpeed not in thy purpoſe thou ſhalt be mocked, *Socrates.*

Never

Never wiſh for thoſe things that cannot be attained.

Rather chuſe to purchaſe by perſwaſion, than to enjoy by violence.

Strive not in words with thy parents, although thou tell the truth.

Haunt not too much thy Friends houſe, for feare hee waxe wearie of thy often comming, neither bee too long abſent, for that ingendreth ſuſpicion of thy true friendſhip.

Flie from the filthie pleaſures of the fleſh, as thou wouldeſt flie from the ſting of a Serpent.

Give to a good man, and hee will requite it: but if thou give to an evill man, he will ask more, *Anaxag.*

Receive not the gifts that an evill minded man doth proffer unto thee.

If thou intend to doe any good, deferre it not till the next day, for thou knoweſt not what chance may happen the ſame night to prevent thee, *Olaus Mag.*

Give not thy ſelfe to pleaſure and eaſe, for if thou uſe thy ſelfe thereto, thou ſhalt not bee able to ſuſtaine the adverſitie which may afterward happen.

To a man full of queſtions make no anſwer at all, *Plato.*

Take good heed at the beginning to what thou granteſt; for after one inconvenience, another followeth.

If thou doubt in any thing, aske counſell of wiſe men, and be not angry although they reprove thee.

Live

Live with thine underlings as thou wouldeſt thy betters ſhould live with thee, and doe to all men as thou wouldeſt be done unto.

Boaſt not of thy good deeds, leſt thy evill deeds be alſo laid to thy charge.

Performe thy promiſes as juſtly as thou wouldeſt pay thy debts, for a man ought to be more faithfull than his oath, *Aurel.*

If thou doe good to an ill-diſpoſed perſon, it ſhall happen to thee, as it doth to thoſe that feed other mens dogges, which barke as well at their feeder as at any other ſtranger.

Never ſpread thy Table to tale-bearers and flatterers, nor liſten with thine eares to murmuring people, *Bias.*

Bee not like the Boulter, which caſteth out the flowre, and keepeth the bran.

Si vis ab omnibus cognoſci, da operam ut à nemine cognoſcaris.

Nulli te facias nimis ſodalem,
Gaudebis minus & minus dolebis.

Of Conſiderations.

Defin. *Conſideration or judgement, is that which properly ought to be in every Magiſtrate, obſerving the tenor of the Law, it is the diſtinguiſher of controverſies, and bringer forth of happie counſels and agreements.*

COnſideration is the enemie to untimely attempts, *Solon.*

There is no needles point ſo ſmall, but it hath his compaſſe, neither is there any haire ſo ſlender, but it hath his ſhadow.

Hee is not to bee accounted rich, who is never ſatisfied; nor happy, whoſe ſtedfaſt minde in quiet poſſeſſion of vertue is not eſtabliſhed.

The conſideration of pleaſures paſt, greatly augments the paines preſent.

No man doth ſo much rejoyce at his proſperity preſent, as he that calleth to mind his miſeries paſt, *Chilo.*

It is benefit to denie ſuch things as will hurt him that asketh them.

The pardon may well bee granted, where hee that hath offended is aſhamed of his fault.

Wiſe men will alwayes conſider what they ought to doe, before they conclude any thing.

In any affaires whatſoever, there can bee no greater danger, or elſe no greater ſafety, than ſoundly to conſider into whoſe hands men commit their cauſes, *Juſtine.*

We muſt thinke with conſideration, conſider with acknowledging, acknowledge with admiration, admire with love, and love with joy in the midſt of woe, *S. P. S.*

Not ſo hard is the invention in getting, as the diſpoſition in keeping when it is gotten, *Ovid.*

Men loſe many things, not becauſe they cannot attaine them, but becauſe they dare not attempt them, *Pythag.*

As a veſſell ſavoureth alwayes of the ſame liquor wherewith it was firſt ſeaſoned, ſo the mind retaineth thoſe qualities in age, where-

in

in it was trained up in youth, *Horace.*

Consideration is the roote of all noble things, for by her we doe attaine to the end of all our hopes.

True consideration is the Tutor both to action and speaking.

The haters of consideration never prosper in their actions.

Consideration is an honour to the meanest, and improvidence a shame in Princes.

Good consideration ought to bee had before we give credit, for faire tongues oftimes worke great mischiefe.

Circumspect heed in warre, is the cause of scaping many dangers in peace.

The causes bringing circumspection, are feare, care, necessitie, and affliction.

Feare afflicteth, care compelleth, necessitie bindeth, affliction woundeth.

Bee circumspect to shew a good countenance to all, yet enter not into familiaritie with any, but onely such whose conversation is honest, and whose truth by triall is made trustie, *Archim.*

Suddaine trust brings suddaine repentance.

Qui sua metitur pondera ferre potest.
——— *Versato diu quid ferre recusent,*
Quid valent humeri, Horace.

Of Office.

Defin. *Office or dutie is the knowledge of man, concerning his owne nature and contemplation of divine nature, and a labour to benefit our selves,*

and

and all other men: it is also taken for authoritie to rule.

MAns life may not bee destitute of office, because in it honestie consisteth.

Office is the end whereunto vertue aimeth, and chiefly when wee observe things comely.

The first office of dutie, is to acknowledge the Divinitie.

Office is strengthened by zeale, and zeale makes opinion invincible.

Wee must feare a dissembling Officer, because he delights in a tyrannous office.

The office of a wise man, prefers ever consideration before conclusion.

In doing nothing but what we ought, wee deserve no greater reward but what we beare about us, *Chrys.*

To know evill is an office of profit, but to doe evill is a sinne of indignity.

Upon the anvile of upbraiding is forged the office of unthankfulnesse.

It is an Office of pittie, to give a speedie death to a miserable and condemned creature, *Bias.*

Love, sufficiencie, and exercise, are the three beauties which adorne officers.

Old men well experienced in Lawes and Customes, ought chiefly to bee chosen Officers.

It is not meet that man should beare 'any authoritie, which with his money seeketh to buy another mans office.

The buyers of Offices sell by retaile, as deare

deare as they can, that which they buy in groſſe.

No point of Philoſophie is more excellent, than Office in publike affaires, if Officers doe practice that which Philoſophers teach.

Where Offices are vendible, there the beſt monied ignorants beare the greateſt rule.

They which ſell Offices, ſell the moſt ſacred thing in the world, even Juſtice it ſelfe, the Common-wealth, Subjects, and the Lawes.

Hee is onely fit to rule and beare Office, which comes to it by conſtraint, and againſt his will.

The Office of a Monarch, is continually to looke upon the Law of God, to engraave it in his ſoule, and to meditate upon his Word.

Officers muſt rule by good lawes, and good Examples, judge by Providence, Wiſedome and Juſtice, and defend by Proweſſe, Care, and Vigilance, *Ageſil.*

Pericula, labores, dolores etiam optimus quiſque ſuſcipere mavult, quàm deſerere ullam officii partem, Cicero.

Sigiſmundus *Romanorum Imperator dicere ſolitus eſt, Nulla nobis militia opus eſſet, ſi ſuas quique civitates Prætores, cæterique Magiſtratus, modera è juſtèque gubernarent.*

Of Anceſtors.

Defin. *Anceſtors are our fore-fathers, the reputed firſt beginners of our names and dignities, from whom wee challenge a lineall deſcent of*

Honour,

Honour, proving our ſelves of their ſelfe ſubſtance.

TRue Nobilitie deſcending from Anceſtrie proves baſe, if preſent life continue not the dignity, *Oſor.*

What can the vertue of our Anceſtrie profit us, if we do not imitate them in their godly actions.

Great merits aske great rewards, and great Anceſtors vertuous iſſues.

As it is more common to revenge than to reward, ſo it is eaſier to be borne great than to continue great, *Stobæus.*

It is miſerable to purſue the change which gaines nothing but ſorrow, and the blot of anceſtrie.

The thing poſſeſt is not the thing it ſeemes, and though we be great by our Anceſtors, yet we forget our Anceſtors, *Suet.*

The ſhifting of Chambers changeth not the diſeaſe, and the exchange of names exchangeth not nature and anceſtrie.

Ambition, which chiefly comes from Anceſtors, being got to the top of his deſires, cuts off the meane by which he did clime.

From our Anceſtors come our names, but from our vertues our report.

Mercenary faith is diſcontented with every occaſion, and new ſtart-up glory with any old fame.

When greatneſſe cannot beare it ſelfe, either with vertue or Anceſtry, it overthrowes it ſelfe onely with the weight of it ſelfe.

Many troubled in conſcience for diſgracing their

their names with raſh acts, in cold bloud repent their diſhonours.

The baſe iſſue of ignoble Anceſtrie, will loſe their troths to ſave their lives.

Might will make his Anceſtors whom hee pleaſeth.

The event of things is cloſed up in darkeneſſe; and though we know what our Anceſtors were, we know not what we ſhall be.

The longer wee delay the ſhew of vertue, the ſtronger we make preſumptions, that we are guiltie of baſe beginnings.

The more a man toiles his minde, the more hee is defiled, and the more a man boaſts of evill Anceſtors, the more hee is diſmayed.

Stemmata quid faciunt, quid prodeſt (Pontice) longa
Sanguine cenſeri, pictoſq; oſtendere vultus
Majorum, & ſtantes in curribus Æmilianos? Ju.
—— Genus, & pro avos, & quæ non fecimus ipſi,
Vix ea noſtra voco. Ovid.

Of Warre.

Defin. *Warre is of two ſorts, Civill, and Forraine; civill warre, is the overthrow of all Eſtates and Monarchies, and the ſeede of all kindes of evill in them, even of thoſe that are moſt execrable: it begetteth want of reverence towards God, diſobedience to Magiſtrates, corruption of manners, change of lawes, contempt of Juſtice, and baſe eſtimation of learning and ſcience. Forraine warre, is that which* Plato *calleth a more gentle contention, and is then onely moſt lawfull, when*

when it is for true Religion, or to procure the continuance of peace.

THere is nothing more unconſtant than warre, did not patience make it ſtable, and true hope ſucceſſefull.

Warre for excellencie, (as that betweene *Euripides* and *Xenocles*) is pleaſing in the ſight of all men.

Than warre there is nothing more neceſſarie: for the breach of Friendſhip by diſſention, ſtrengtheneth the powers of love in her new conjunction.

Warre is moſt lawfull when it is warranted by the Word, either to defend a mans owne right, or to repulſe the enemies of GOD, *Lact.in.*

Diverſitie of Religion, is the ground of Civill warre in ſhew, but it is ambition in effect.

Warre ought to be deliberately begun, but ſpeedily ended.

Affaires of warre muſt be deliberated on by many, but concluded on by a few.

The effects of warre are covetous deſires, the fall of Juſtice, force, and violence, *Epict.*

Warre was onely ordained to make men live in peace.

In the ſacke of a Towne have an eſpeciall care to preſerve the honour of Ladies and Maides from the violence of unruly Souldiers.

Have an eſpeciall care to whom yee commit the government of an Armie, Towne, or Fort: for love doth much, but money doth more.

Entring

Entring into thine Enemies Campe, let all things of uſe and baggage follow thee at thy backe; but thine enemie comming upon thee, let the ſame be brought into the middle of the Armie.

Where thou maiſt conquer with money, never uſe armes; and rather chuſe to overcome thine enemies by policie than by fight.

In places of danger, and in troubleſome times, ever double the number of thy Sentinels.

Neceſſitie makes warre to be juſt, *Bias.*

Nulla ſalus bello, pacem te poſcimus omnes.

Incerti ſunt exitus pugnarum, Marſq; eſt communis, qui ſæpe ſpoliantem jam & exultantem evertit, & perculit ab objecto, Cicero.

Of Generals in Warre.

Defin. *Generals are the heads and leaders of Armies, and they ought to be great, magnanimous and conſtant in all their doings, free from the defects of raſhneſſe and cowardiſe.*

THe tent of the Generall, is the pure river running through the armie, by whoſe ſoundneſſe all the ſouldiers are preſerved and made ſtout; but if he be impure or corrupted, the whole Hoſte is infected.

Unleſſe wiſe and valiant men be choſen Generals, the old Chaos will returne, and vertue die at the feet of confuſion.

He that will bee a Commander in Armies, firſt let him be commanded in the ſame; for

An ambitious ſouldier will never make a temperate conductor.

A wiſe Generall muſt not onely forecaſt to prevent ſuch evils as hee heares of, but alſo be circumſpect to foreſee ſuch ill as may happen beyond expectation, *Demoſt.*

A Generall, after the Battaile ended, muſt have a circumſpect care how he praiſeth one Captaine more than another.

A Generall ought not to bring all his Forces to battaile at once, unleſſe it bee upon great advantage, *Olaus.*

It is very needfull for a Generall, to know the humour and diſpoſition of his adverſaries Generall whom he fighteth againſt.

The Oration of a Generall gives courage to Cowards, and baſe minded ſouldiers, *Vigetius.*

A covetous Generall purchaſeth to himſelfe more hate than love.

A Generall muſt not bee ignorant of ſuch things as are neceſſarie in a journey.

Captaines muſt bee valiant, as deſpiſing death, confident, as not wonted to bee overcome, yet doubtfull by their preſent feeling, and reſpectfull by that they ſee already.

A Captaines feet ought to be ſteddie, his hands diligent, his eyes watchfull, and his heart reſolute.

It is requiſite for a Generall to know all advantages of the place where the Battaile ſhould be fought.

It proveth oft the ruine of an Armie, when the Generall is careleſſe, and maketh no account of his enemies proceedings.

It

It is dangerous for the person of the Generall to follow his enemie flying.

It behoveth that the Generall be alwayes lodged in the midst of the Campe.

A Generall or Captaine in danger, ought to change his habit or attire, *Ferdin.*

The death of a Generall, or his being in danger must be dissembled, for feare it procure the losse of the battell.

A good Generall should ever be like a good shepherd, looking into the wants of his Souldiers, and providing all things necessary to comfort them, *Basil.*

Let a Generall give honour to a renowned buriall, in how meane a person soever it did inhabite; for honour after death encourageth as much as wealth in life, *Vigetius.*

If thou beest a Commander in Armes, despise not the poore; for honours birth issueth from the wombe of desert.

The whole scope of a Generals thoughts, should be to win glory, and amplifie renowne, loathing to be a plague or scourge of affliction, seeking by conqueſt to erect, not by victorie to confound, *Cæsar.*

The Trophie of a Generall is his owne conscience, and his valour is his Tombes treasurie.

Commanders in Armes should not be chosen for their age or riches, but for their wisedome and valour.

A Generall or chiefe Governour, must be wise to command, liberall to reward, and valiant to defend.

There are eight conditions that a Generall ought

ught to have; to avoid unjuſt wrongs, to cor-ect blaſphemers, to ſuccour innocents, to haſtiſe quarrellers, to pay his ſouldiers, to efend his people, to provide things neceſſa-e, and to obſerve faith with enemies.

Ducis in conſilio poſita eſt virtus militum.
Optimus ille dux, qui novit vincere & victo-ia uti.

Of Policie.

Defin. *Policie is a word derived of the Grecke word* Politeia, *which is a regiment of a Citie or Common wealth; and that which the Grecians call Politicall Government, the Latines call the government of a Common-wealth, or of a civill ſocietie. This word Policie hath beene taken among the Ancients, ſometimes for a Burgeſſe, which is the enjoying of the Rights and Priviledges of a Towne, ſometimes for the order and manner of life uſed by ſome politicall perſon, and ſometimes the order and eſtate whereby one or many Townes are gover-ned, and politicke affaires are managed and ad-miniſtred.*

POlicie is a neceſſarie friend to proweſſe.

The warre cannot be proſperous where enemies abound, and money waxeth ſcant.

No man ought to give that treaſure to any one in particular, which is kept for the pre-ervation of all.

It is greater commendation to obtaine ho-our by policie and wiſedome, than to have t by diſcent.

That

That Countrie may above all other bee counted happie, where every man enjoyeth his owne labour, and no man liveth by the sweat of another body, *Polion.*

Of right that Common-wealth ought to bee destroyed, which once of all other hath beene counted the flowre of vertue, and after becometh the filthy sinke of vice.

There can be no greater danger to a Common-wealth, nor no like slander to a Prince, as to commit the charge of men to him in the field, which will be first readie to command, and last readie to fight,

What power and policie cannot compasse, gold both commands and conquers, *Aristip.*

Hee that getteth by conquest, doth much, but he that can well keepe what he hath gotten, doth more.

Money and souldiers are the strength and sinewes of warre, *Agesil.*

It is better to prevent an inconvenience by breaking an oath, than to suffer injurie by observing promise.

Warlike feates are better learned in the bloudy fields of *Africke*, than in the beautifull Schooles of *Greece.*

It is better to have men wanting money, than money wanting men, *Themist.*

The authority of a Common-wealth is impaired, when the buildings bee ruinated.

In proofe of conquest, men ought to profit themselves as much by policie as by power.

There are no Common-weales more loo[illegible]

than thoſe where the Common people have moſt liberty, *Cicero.*

A policie is ſoone deſtroyed by the pride men have in commanding, and libertie in ſinning.

In Common-weales ſuch ſhould be moſt honoured, who in time of peace maintaine the State in tranquilitie, and in the furie of warre defend it by their labour and magnanimitie, *Plato.*

A Monarch is beſt in a well governed ſtate.

A certaine man urging the popular eſtate to *Lycurgus*, was thus anſwered by him; Firſt ordaine thou ſuch a government in thine owne Common-weale.

Becauſe many cannot fitly governe, therefore it is moſt neceſſarie that one ſhould bee made Soveraigne, *Homer.*

The Oracle of *Apollo* at *Delphos*, being demanded the reaſon why *Jupiter* ſhould be the chiefe of gods, ſith *Mars* was the beſt Souldier; made this anſwer: *Mars* is valiant, but *Jupiter* is wiſe; concluding by this anſwer, that policie is of more force to ſubdue than valour.

One *Neſtor* is more to be eſteemed than ten ſuch as *Ajax.*

Strength wanting wit and policie to rule, overthroweth it ſelfe, *Horace.*

Publica res ad privatum commodum trahi peceſt, dummodo ſtatus publicus non ledatur, Cicero.

Diu apparandum eſt bellum, ut vincas celerius.

Of Courage.

Defin. *Courage is a fierie humour of the ſpirits, kindling the minde with forwardneſſe in attempts, and bearing the bodie through danger, and the hardeſt adventures.*

COurage and courteſie are the two principall points which adorne a Captaine.

Courage conſiſteth not in hazzarding without feare, but in being reſolutely minded in a juſt cauſe, *Plutarch.*

The talke of a Souldier ought to hang at the point of his ſword.

The want of courage in Commanders, breeds neglect and contempt among Souldiers.

Faint-hearted cowards are never permitted to put in plea at the barre of love.

Courage conquers his enemie before the field be fought.

Fortitude is a knowledge, inſtructing a man how with commendation to adventure dangerous and fearfull things, and in taking them in hand, to be nothing terrified, *Socrates.*

The courage of a man is ſeene in the reſolution of his death.

Fortitude is the faireſt bloſſome that ſprings from a noble minde.

Fortitude is the meane betweene feare and boldneſſe.

There is not any thing hard to bee accompliſhed by him that with courage enterpriſeth, *Cicero.*

Courage begun with deliberate conſtan-

cie

cie, and continued without change, doth ſeldome faile.

It cannot be counted couragious and true victorie, that bringeth not with it ſome clemencie, *Bias.*

To conquer is naturall, to pitie heavenly.

It is more courage to die free, than to live captive, *Leoſte.*

Bias holding warres with *Iphicrates* King of *Athens*, falling into the lapſe of his enemies, and his ſouldiers fearefully asking him what they ſhould doe? he anſwered, make report to thoſe that are alive, that I die with courage fighting, and I will ſay to the dead, that you ſcape cowardly flying.

Courage adventureth on danger, conquereth by perſeverance, and endeth with honour.

There is nothing that maketh a man of more fortitude, or ſooner great and mightie: than the triall of a perverſe fortune; nor any thing breedeth a more ſtabilitie of Faith and patience, than the exerciſe of adverſities.

Heate is the inſtrument, and anger the whetſtone of fortitude.

Courage contemneth all perils, deſpiſeth calamities, and conquers death.

Courage depending on mediocritie, hath audaciouſneſſe for one, and feare for his other extreme,

As Fortitude ſuffereth not the minde to be dejected by any evils, ſo temperance ſuffereth it not to be drawne from honeſtie by any allurement.

Courage is the Champion to Juſtice, and never ought to contend, but in righteous actions, *Epict.*

Thunder terrifieth children, and threatnings feare fooles, but nothing diſmayeth a man of courage and reſolution.

Courage is a wiſe mans coate, and cowardiſe a fooles cognizance.

——— *Ignavum eſt perituræ parcere vitæ.*
Quemcunq; magnanimum videris, miſerum neges.

Of Fame.

Defin. *Fame is but an eccho, and an idle humour of reports, which running from eare to eare, convayeth through the world the tydings of truth and falſhood.*

THere is no ſweeter friend than fame, nor worſer enemie than report.

It is a part of good fortune to bee well reported of, and to have a good name, *Plot.*

It is no ſmall pleaſure to have a good name, and yet it is more fraile than any glaſſe, *Eraſmus.*

A good life is the readieſt way to a good name.

Deſire to be famous, but firſt be carefull to purchaſe fame with credit.

There is no kinde of miſhap more infamous, than for a man to loſe his good name, and to be ill reported of amongſt all men for his bad dealing.

As the ſhadow doth follow the bodie, ſo good

good deeds accompanie fame, *Cicero.*

Fame is the ſpeedie Herald to beare news.

Fame riſeth up like a bubble, continueth like a ſhadow, and dies in the Boſome of Time.

Nothing is more famous in a Prince, than the love of his Subjects, nor any thing more famous in Subjects than obedience.

Fame is like the turning wheele, that never ſtayeth; like the burning flame that quickely quencheth, like the Summer fruit that ſoone withereth.

A good report ſhineth moſt cleerely in the deepeſt darkneſſe.

If thou deſire to bee well ſpoken of, then learne to ſpeak well of others; and when thou haſt learned to ſpeake well, then learne likewiſe to doe well, ſo ſhalt thou be ſure to get a worthie name.

Our good name ought to bee more deare unto us than our life.

Beautie conquers the heart, gold conquers beautie, but fame ſubdues and goes beyond them both.

To flie from Fame or deſtiny, is of all things moſt impoſſible.

Keepe the fame which thou haſt honeſtly gotten, for it is a jewell ineſtimable.

A rumour raiſed of nothing, ſoone vaniſheth, and the end of it is nothing elſe, but to make the innocency of him which is ſlandered to be the more admired, *Eraſmus.*

Honeſtus rumor alterum eſt patrimonium.
Actum præclarè cum iis eſt, quorum virtus nec

oblivione eorum qui sunt, nec reticentiâ posterorum sepulta esse poterit, Cicero.

Of Rage.

Defin. *Rage is a short furie, the inflammation of the bloud, and alteration of the heart; it is a desire of Revenge, or regardlesse care of friendship, an enemie to all reason, and as uneasie to be guided by another, as a furious Tyrant.*

RAge or Anger, if it be but a small time deferred, the force thereof will be greatly asswaged, but if it be suffered to continue, it increaseth more and more in mischiefe, untill by revenge it be fully satisfied.

Whilest Rage hath run his course, forbeare to speake, for many men in their anger will give no eare to reason.

Anger is the first entrance to unseemely wrath, *Pythag.*

Wrath proceedeth from the feebleneſſe of courage, and lacke of discretion.

Women are sooner angrie than men, the sicke sooner than the healthie, and old men sooner than young men, *Hermes.*

The irefull man is more misgoverned than he whom lothsome drunkenneſſe detaines.

The raging perturbations of the minde, doe punish reason, and blinde the sight of wisedome, *Anax.*

What ragingly and rashly is begun, doth challenge shame before it be halfe done.

Griefe never leaves a wrathfull man weaponleſſe.

Anger is soone buried in a wise mans breſt.

Anger

Anger and power meeting together in one man, is of more force than any thunderbolt.

Flee from the furious in his wrath, and truſt not to the faire tongue of thine enemy.

He overcommeth a ſtout enemy, that overcommeth his owne anger, *Chilo.*

What in private perſons is tearmed choller, in great men it is called furie and crueltie.

Anger ſpringeth from injurie done unto us, but hatred oftentimes is conceived of no occaſion, *Ariſt.*

Wrath and revenge taketh from man the mercie of God, and deſtroyeth and quencheth the grace that God had given him.

He beſt keepeth himſelfe from anger, that alwayes doth remember that GOD looketh upon him, *Plato.*

As fire being kindled but with a ſmall ſparke, worketh oft-times great hurt and damage, becauſe the fiercenеſſe thereof was not at the firſt abated, ſo anger being harboured in the heart, breaketh forth oft times into much crueltie.

The angry man meditating upon michiefe, thinketh that hee hath good counſell in hand.

Wrath is a deſire to be revenged, ſeeking a time or opportunitie for the ſame, *Lact.*

As diſordinate anger is a fault, ſo is ſometimes the want of moderate choller, or rather hatred of vice.

Anger is the ſinew of the ſoule, for that it ſerveth to increaſe valour, being moderate and temperate, *Plato.*

Anger makes a man to differ from himſelfe.

There is no ſafe counſell to be taken from the mouth of an angry man, *Anax.*

Anger is like unto a cloud, that maketh every thing ſeeme better than it is.

Raſh judgement maketh haſte to repentance.

Anger conſiſteth in habit and diſpoſition, but wrath in deed and effect.

Like as greene wood which is long in kindling, continueth longer hot than the drie, if it hath once taken fire, ſo commonly it falleth out, that the man ſeldome moved to anger, is more hard to be pacified in his anger, than he that is quickly vexed.

If thou have not ſo much power as to refraine thine anger, yet diſſemble it, and keep it ſecret, and ſo by little and little thou maiſt haply forget it.

Wrath and rigour, leade ſhame in a leaſe, *Iſocrat.*

In correction be not angry, for he that puniſheth in his rage, ſhall never keep that meane which is betweene too much and too little.

Haſtie and froward ſpeeches beget anger, anger being kindled begetteth wrath, wrath ſeeketh greedily after revenge, revenge is never ſatisfied but in bloud-ſhedding.

As hee that loveth quietneſſe ſleepeth ſecure: ſo he that delights in ſtrife and anger, paſſeth his dayes in great danger.

It is good for a man to abſtaine from anger, if not for wiſedomes ſake, yet for his own bodily healths ſake.

He

He that is much ſubject to wrath, and hunteth after revenge, quencheth the grace that God hath given him, and commits through rage and furie more horrible offences than can afterward be reformed.

Quæ libet iratis ipſe dat arma dolor.
Ira feras mentes obſidet, eruditas præterlabitur.

Of Crueltie.

Defin. *Crueltie is commonly taken for everie extreme wrong: it is the rigorous effect of an evill diſpoſed will, and the fruit which is reapt from injuſtice.*

CRueltie hath his curſes from above, but courteſie is graced with the title of commendation.

Where lenitie cannot reclaime, there ſeveritie muſt correct.

It is as great crueltie to ſpare all, as to ſpare none.

Tyrants uſe triall by armes, but the juſt referre their cauſes to the arbitrement of the Lawes.

To pardon many for the offence of one is an office of Chriſtianitie, but to puniſh many for the fault of one, appertaineth properly to Tyrants.

Hee that accuſtomes himſelfe with ſorrow, acquainteth himſelfe with crueltie, *Plato.*

It is amongſt evils the greateſt evill, and in Tyrants the greateſt tyrannie, that they of themſelves will not live according to

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To pardon many for the offence of one is an office of Chriſtianitie, but to puniſh many for the fault of one, appertaineth properly to Tyrants.

Hee that accuſtomes himſelfe with ſorrow, acquainteth himſelfe with crueltie, *Plato.*

It is amongſt evils the greateſt evill, and in Tyrants the greateſt tyrannie, that they of themſelves will not live according to

Reaſon and Juſtice, but that alſo they will not conſent that Malefactors ſhould receive puniſhment.

It is more profit for a Prince that is a Tyrant, that his Common-wealth be rich, and his Palace poore, than the Common-wealth to be poore, and his owne Palace rich.

Hee never ſerveth gratefully who by violence is ſubject to another.

The woman that holdeth in her eye moſt crueltie, hath often in her heart moſt diſhoneſtie.

The Captaine that is bloudy minded and full of revenge, is either ſlaine by his enemies, or ſold by his ſouldiers.

Cauſeleſſe crueltie never ſcapes long without revenge.

With the irefull wee muſt not be importunate to crave pardon, but to deſire that vengeance may be deferred.

Tyranny amongſt many other evils, is moſt wretched in this, that his friends dare not counſell him.

He that ſhewes himſelfe cruell towards his ſervants, doth manifeſtly declare that his will is good to puniſh others alſo, but he wanteth authoritie.

Private cruelty doth much hurt, but a Princes anger is an open Warre.

Victorie ſhould not thirſt after bloud, nor the gaine of conqueſt induce a man to crueltie, *Sopho.*

A cruell Prince over a rebellious nation, is a great vertue warring with a world of wickedneſſe.

Nulla

Nulla nobis cum tyrannis eſt ſocietas, ſed ſumma diſtractio, neq; eſt contra naturam ſpoliare cum, quem honeſtum eſt necare.

Of Feare.

Defin. *Feare is two-fold, good and evill. Good feare is that which is grounded upon a good diſcourſe of reaſon and judgement, ſtanding in awe of blame, reproach and diſhonour, more than death or griefe. Evill feare is deſtitute of reaſon, it is that which we call cowardlineſſe and puſillanimitie, alwayes attended on with two perturbations of the ſoule,* Feare *and* Sadneſſe ; *It is alſo the defect of the vertue of Fortitude.*

THe feare and reverence of one GOD, is more worth than the ſtrength of all men.

No man can be juſt, without hee feare and reverence the Lord.

Feare dependeth upon love, and without love it is ſoone had in contempt.

If thou be ignorant what ſinne is, or knoweſt not vertue, by the feare and love of God, thou mayeſt quickly underſtand them both, *Socrates.*

Hee that feareth GOD truly, ſerveth him faithfully, loveth him intirely, prayeth unto him devoutly, and diſtributeth unto the poore liberally.

Wicked men wanting the feare of God, are haunted of evill, to their owne overthrow and deſtruction, *Boetius.*

It is the propertie of a ſervant to feare his Maſter

Maſter with hatred, but a ſon feareth his Father for love, *Ambr.*

Neither ſtrength nor bigneſſe are of any value in a fearefull body.

They that deſire to bee feared, needs muſt they dread them of whom they be feared.

Feare is the companion of a guiltie conſcience.

A maſter that feareth his ſervant, is more ſervile than the ſervant himſelfe.

It is a deadly feare to live in a continuall danger of death.

It is meere follie for a man to feare that which he cannot ſhunne.

It is a naturall thing in all men to leave their lives with ſorrow, and to take their death with feare.

To demand how many, and not where the enemies bee, is a ſigne of cowardly feare.

Feare followeth hope: wherefore if thou wilt not feare, hope not, *Æſculap.*

It many times happens that the parties not willing to joyne in love, doe conſent and agree together in feare.

It is farre better to feare thy choice, than to rue thy unhappie chance.

He that feareth every tempeſt, is not fit to be a Traveller.

The ſword diſpatcheth quickly, but feare tormenteth continually.

Feare ſtandeth at the gates of the eares, and putteth backe all perſwaſions, *Plato.*

The more a man feares, the ſooner he ſhall be hurt.

Too much feare opens the doore to deſperation.

He that through his crueltie is much feared of other men, walketh in ſmall aſſurance of his owne life.

The feare of death to a wicked perſon is of greater force to trouble him than the ſtroke it ſelfe.

A fearefull man never thinks ſo well of any mans opinion as he doth of his owne conceit; and yet he will be ready to aske counſell upon every trifling cauſe.

It is a lamentable thing to be old with feare, when a man is but young in yeares.

It becommeth not a Commander in armes to bee a man of a fearefull diſpoſition, *Olaus.*

The Law of feare was melted in the mold of the love of Chriſt, *Auguſt.*

It is the property a wiſe man, with a quiet minde patiently to beare all things, never dreading more than he need in adverſitie, nor fearing things not to bee feared in time of proſperitie; but thoſe things which hee hath, hee honeſtly enjoyeth; and thoſe things which he poſſeſſeth not, he doth not greatly covet.

It becommeth a wiſe man to be heedfull, but not to bee fearfull; for baſe feare bringeth double danger, *Vigetius.*

It is requiſite for all men to know GOD, and to live in his feare. But ſuch as worſhip GOD for feare leſt any harme ſhould happen unto them, are like them that hate Tyrants in their hearts, and yet ſtudie to pleaſe them,

them, becauſe they would in quiet keepe that they poſſeſſe.

——— *Multos in ſumma pericula miſit*
Venturi timor ipſe mali: fortiſſimus ille eſt
Qui promptus metuenda pati, ſi comminus inſtent,
Et differre poteſt. ———
——— *Nos maximus omnia cogit,*
Quæ poſſunt fieri facta putare timor.

Of Famine.

Defin. *Famine is a vehement hungry deſire of eating, as thirſt is of drinking, which (as* Galen *ſaith in the third booke of naturall faculties) filleth and choaketh the ſtomack with evill and noyſome humors, and diſſolveth and deſtroyeth the ſtrength thereof: it begetteth lothſomneſſe, and filleth all the bodie full of outragious and filthy diſeaſes.*

BArraine *Scythia* is Famines Countrey, and the place of her abode the ſterill and fruitleſſe top of Mount *Caucaſus*.

Famine and dearth doe thus differ; dearth is that, when all thoſe things that belong to the life of man, for example, meat, drinke, apparell, lodging, and other things, are rated at a high price.

Famine is, when all theſe neceſſaries before named, are not to bee got for money, though there be ſtore of money.

God is the efficient cauſe of Famine, and ſinnes the impulſive or forcing cauſes, which the holy Scripture ſetteth downe to be theſe; Atheiſme, Idolatrie, contempt of GODS Word,

Word, private Gaine, Perjurie and oppreſſion, Covetouſneſſe, Crueltie, Pride, Drunkenneſſe, and Surfeiting, and neglect of Tithe-paying.

After Famine commeth the Peſtilence.

In the time of Famine, Mice, Dogs, Horſes, Aſſes, Chaffe, Pelts, Hides, Saw-duſt, have beene uſed for good ſuſtenance, and at the laſt, mans fleſh; yea, that which is not to be ſpoken without trembling, the Mothers have beene conſtrained (through hunger) to eate their owne children, *Joſeph.*

When as *Hanibal* beſieged *Caſilinum*, a Citie in *Italie*, in the City, by reaſon of extreme ſcarcitie, a mouſe was ſold for two hundred pieces of money, and yet he that ſold it died for hunger, and the buyer lived, *Plin.*

Fate forbiddeth famine to abide where plentie dwelleth.

Famine is like to the eating and devouring Ulcer, called *Eſtiomenus*, called of Courtiers, (who commonly more than others are ſubject thereunto) the Wolfe, which ulcerateth the skin, and eateth the fleſh to the verie bones.

Famine is more intolerable than the Peſtilence, or the Sword; therfore when God gave *David* his choice of theſe three evils, he choſe the peſtilence, as the eaſieſt to be endured.

Darius, when in flight hee had drunke puddle water polluted with dead carkaſſes, hee ſaid, that hee never dranke any thing more pleaſant; the reaſon was, becauſe hee alway before uſed to drinke ere hee was a-thirſt, *Curtius.*

Artax-

Artaxerxes, when as in a certaine flight hee had nothing to feede on but dry figs and browne bread, Good God, quoth hee, what pleasant food have I never tasted on till now!

Cibi condimentum est fames: potionis sitis.
Neq; enim Cereremq; famemq;
Fata coire sinunt, Ovid.

Of Ruine.

Defin. *Ruine is the overthrow or utter subversion of all manner of Estates, making glorious things inglorious, and bringing well ordered shapes into a Chaos or old deformitie.*

WHen Law breakers are restored and judgement cancelled, then every one knoweth that his ruine is at hand, without any hope of safetie.

Souldiers get fame by ruine, honour by skars, and praise by clemencie.

Over the greatest beauty hangs the greatest ruine.

A little water cannot quench a great fire, nor a little hope ease a great miserie.

The best deserts are commonly ruined by worst neglects and ill rewarding.

He that hath not tasted misfortune, hath tasted no fortune.

He that sees another mans ruine, must feare his owne miserie.

He that hath but one eye, must feare to lose it; and he that hath but one vertue, must die ere he ruine it.

When

When the heart is environed with oppreſſion, then the eares are ſhut up from hearing of good counſell.

The ruines of times are the monuments of mortalitie.

Ruine is the friend to ſolitarineſſe, foe to companie, and heire to deſperation

The greateſt ruine of the bodie is nothing to the laſt ruine of the ſoule.

Ruined hearts live with teares in their eies, and die with mirth in their lookes.

Securitie puts away ruine, and feare hinders gladneſſe.

Hee that will bee reputed valiant, muſt let neither chance nor griefe diſmay him.

The ſtudie of wiſedome is the readieſt ruine of griefe and vexation.

Many friends aſſwage many misfortunes.

Counſell in trouble gives ſmall comfort, when helpe is paſt remedie.

It is good for a man in the midſt of proſperitie to feare a ruine, and in the midſt of adverſitie to hope for better ſucceedings.

Of all Creatures, man is the moſt apt to fall, becauſe being weakeſt, he undertakes the greateſt actions.

Proſperitie is more hurtfull than adverſity, in that the one may be the more eaſily borne than the other forgotten.

Omnia ſunt hominum tenui pendentia filo,
Et ſubito caſu, quæ valuere ruunt.
Suis & ipſa Roma viribus ruit, Horatius.

Of

Of Fortune.

Defin. *Fortune is nothing else but a fained device of mans spirit, and a meere imagination without truth.*

EXteriour actions are tied to the wings of Fortune, *Plato.*

No man is so perfectly grounded in any degree of estate, but that hee may be made subject to chance and alteration of life.

To a man whom Fortune doth not favour diligence can little availe, *Marc. Aurel.*

Fortune hath no power over discretion, *Solon.*

To him that is fortunate, every Land is his Country.

There can bee no greater checke to the pride of Fortune, than with a resolute courage to passe over her crosses without care, *S. T. M.*

Fortune flies, and if she touch povertie it is with her heele, rather disdaining their want with a frown, then envying their wealth with disparagement.

Fortune is so variable, that she never stayeth her wheele, or ever ceaseth to be turning of the same, *Socrat.*

Fortune sheweth her greatnesse, when such as be of small value are advanced to the possession of mighty things.

The gifts of Fortune are transitorie, tyed to no time, but the gifts of Nature are permanent, and endure alwayes.

Smally advantageth it, that the minde be generous,

generous, and the body warlike, if he that taketh arms be unfortunate; for that one houre of happie fortune is more worth than all the policies of Warres.

Everie man is the workeman of his owne fortune, and fashioneth her according to his manners, *Socrat.*

Fortune is the only rebellious handmaid against vertue, *Plut.*

Fortune did never shew her selfe noble, but unto a minde that was generous and noble.

Fortune is constant in nothing but inconstancie, *Aurel.*

Fortune is like *Janus*, double faced, as well full of smiles to comfort, as of frownes to discourage.

Fortune ever favours them that are most valiant, and things the more hard, the more haughty, *Cicero.*

The changes of fortune, and end of life, are alwaies uncertaine, *Pacuvius.*

Fortune in no worldly thing is more uncertaine than in warre, *Olaus.*

A valiant man never loseth his reputation because fortune faileth him, but because courage dieth in him.

No man is unhappie, but hee that esteemes himselfe unhappie by the base reputation of his courage.

There can bee no man more unhappie, than hee to whom adversitie never happened, *Stobæus.*

To bee humble in the height of fortune, stayes the deceit of her wheele in turning.

By

By the exceſſive gaine of wealthy men, fortune was firſt made a goddeſſe.

Thou ſhalt ſooner finde good fortune than keepe it.

Fortune is unconſtant and will quickly require againe what ſhe hath before beſtowed upon thee, *Thales.*

Fortune is not fully pacified when ſhe hath once revenged.

That is not thine own which Forutne hath given thee, *Socrat.*

Thou provokeſt Fortune to anger, when thou ſayeſt thou art happy.

Fortune is to great men deceitfull, to good men unſtable, and to all that is high, unſure.

A happie man ſhall have more Couſins and Kinsfolkes than ever he had friends, either by his Father or Mothers ſide, *Thales.*

When Fortune commeth ſuddainly with ſome preſent delight and pleaſure, it is a token that by her flattering us ſhe hath made readie her ſnares to catch, *Aur.*

Through idleneſſe, negligence, and too much truſt in Fortune, not onely men, but Cities and Kingdomes, have beene utterly loſt and deſtroyed.

Fortune delighteth not ſo much to keepe under the vanquiſhed, as to bridle and checke the Victors.

Fortune is as brittle as the glaſſe, and when ſhee ſhineth, then ſhee is broken in pieces.

In great perils, it is better that men ſubmit themſelves unto reaſon, than recommend themſelves to Fortune.

Fortune

Fortune is exceeding ſlipperie, and cannot be held of any man againſt her own will.

Fortune is never more deceitfull than when ſhe ſeemeth moſt to favour.

Fortuna multis dat nimis, ſatis nulli.
Nulla tam bona eſt fortuna de qua non poſsit queri.

Of Riches.

Defin. *Riches of the Philoſophers and Poets are called the goods of Fortune, under which are comprehended Plate, Money, Jewels, Lands, and Poſſeſsions in abundance: they are according to their uſe good or bad, good if they be well uſed, bad if they be abuſed.*

RIches are good, when the partie that poſſeſſeth them can tell how to uſe them.

Riches rightly uſed, breed delight, pleaſure, profit, and praiſe; but to him that abuſeth them, they procure envie, hatred, diſhonour and contempt, *Plaut.*

As the greater we ſee our ſhadow, the nearer we draw towards night, ſo muſt we feare, leſt the more that wee our ſelves abound in wealth, the further off truth and the light eſtrange themſelves from us.

A wicked man, is either wicked of himſelfe, or heire of a wicked man, *Jer.*

As povertie is not meritorious, if it bee not borne with patience, no more are riches hurtfull, unleſſe they be abuſed.

It commonly happeneth, that thoſe men which

which enjoy moſt wealth, are moſt vexed wi
the greedy deſire of getting more, and migh
tily moleſted with feare, leſt they ſhould loſ
what they have already gotten, *Auguſt.*

The greateſt riches in the world to a goo
man, is his ſoule and reaſon, by which he
loveth righteouſneſſe, and hateth iniquity.

There is no man more willing to becom
ſuretie for another, than hee that is i
want.

Hee hath riches ſufficient, that needet
neither to flatter or borrow, *Solon.*

Rich men without Wiſedome and Lea
ning, are called Sheepe with golden flee
ces.

The more that a miſerable man increaſet
in riches, the more he diminiſheth in friend
and augmenteth the number of his enemie
Anaxag.

Rich men have need of many Leſſons t
inſtruct them to doe well, *Philip.*

Rich men, through exceſſe, idleneſſe, an
delicious pleaſures, are more groſſe in co
ceit than poorer perſons.

Thoſe riches are to be deſpiſed, which a
loſt with too much liberality, and ruſt wi
niggardly ſparing.

Where riches are honoured, good men a
little regarded.

It worketh great impatience in a rich ma
to bee ſuddainly decayed and falne into po
vertie.

He hath moſt that coveteth leaſt.

Great abundance of riches, cannot of an
man bee both gathered and kept without ſi
Eraſmus. Ther

There bee three cauſes that chiefly move mens mindes to deſire worldly wealth: The one is the love of riches, eaſe, mirth and pleaſure. Another is, the deſire of worſhip, honour, and glory. The third is, the doubtfulneſſe and miſtruſt of wicked and faithleſſe men, which are too much carefull for their owne living here in this world, and thinke all they can get too little to ſuffice them, *Solon.*

Suffiſance is the ſure hold which keepeth wiſe men from evill workes, *Polion.*

Upon a covetous minded man riches are ill beſtowed, for he is neither the warmer clothed, the better fed, or any thing in ſhew the more wealthy for them.

If thou know how to uſe money, it will become thy hand-maid, if not, it will become thy Maſter, *Diog.*

Small expences often uſed conſume great ſubſtance in ſhort ſpace.

No man is rich by his birth, for all men are borne naked.

Hee that delights onely in his riches: delights in a dangerous pleaſure.

Men ſhould live exceeding quiet, if theſe two words (Mine and Thine) were taken away, *Anaxag.*

It is better to have a man without money, than money without a man, *Themi.*

Plato would have both plentie and povertie to be baniſhed his Common-wealth; the one, becauſe it cauſeth pleaſure, idleneſſe, and ambition; the other, becauſe it maketh abject, ſeditious, and men given to all filthie lucre.

Silver

Silver commands Peſants, and gold controules Princes.

Money is the ſinewes of warre, and keyes to unlocke hidden ſecrets.

Plentie begetteth want, for hee that hath much needs much.

O thou unſatiable hunger of gold and ſilver, what is it not that thou doeſt compell the ſoules of men to buy and ſell? *Tully.*

It is againſt nature, that we ſhould increaſe our own riches and ſubſtance with the ſpoile of other mens wealth.

He that hoordeth up money, taketh paines for other men.

It is a rare miracle for money to lacke a maſter, *Bias.*

As the touchſtone trieth gold, ſo gold trieth the mindes of men.

Hee is rich that lives content with his Eſtate.

Multa loquor: quid vis nummis præſentibus opta
Et veniet, clauſum poſſidet arca Jovem.

Difficile eſt virtutes eum revereri, qui ſemper ſecunda fortuna ſit uſus, Cicero.

Of Change.

Defin. *Change is generally any alteration, either of times, ſtates, ſtudies, opinions, or any other facultie whatſoever.*

THe whole World is nothing but a ſhop of change, for riches wee exchange povertie, for health ſickneſſe, for pleaſure ſorrow, for honours contempt; briefly, it is nothing

nothing elſe but change, whatſoever chanceth unto us.

There is no change more certaine than the change of life to death, *Crates.*

There is no better change, than for a man that hath been lewd to become honeſt, and for a woman that hath beene as laſcivious as *Lais*, to wax as repentant as *Magdalen.*

The unſtayed and wandring minded man is never wiſe.

Who changeth Peace for Warre, hath all miſeries layd open to his eyes; his Goods ſpoyled, his Children ſlaine, his Wife raviſhed, his Cattell driven away; briefly, himſelfe made moſt miſerable to behold his unhappineſſe.

Change doth evert the good, and erect the bad, preferre the faithleſſe, and confound deſert.

Change ſeldome brings better chance, but very often worſe.

The day by courſe changeth to night, the night likewiſe changeth to day, the Summer to Winter, Youth to Age, and proſperitie to adverſitie.

Nothing is lighter than the change of time, nor any thing more certaine.

Nature by change produced her increaſe.

Hee that by change of fortune mounteth higher than hee ſhould, muſt arme himſelfe with patience, to deſcend lower than he would.

Change in all matters, except they be miſchievous, is moſt dangerous, *Xenoph.*

Change of Honour is Envies marke.

He is no where, that is every where.

The plant never prospereth that is often remved, *Seneca.*

Change and inconstancy spring from the lightnesse of the minde, *Greg.*

What was done, is done againe, all things doe change, yet under the Cope of Heaven there is no new thing, *Sirac.*

Every thing holds the name of the place whence it commeth, yet all things feele chance howsoever it commeth.

As there is nothing more certaine than the change of life, so there is nothing more uncertaine than the time when it will chance.

Good things quickly passe away, and worse succeed, *Seneca.*

The purest thing that is may be changed betwixt evening and morning.

What by destinie is decreed, man cannot change or prevent.

The change of opinions breeds the change of States, and continuall alterations set forward subversions.

Cum fortuna manet, vultum servatis amici,
Cum cecidit, turpi vertitur ore fuga.

Clarissimæ olim urbes nunc nihil sunt; quæ nunc maximè superbiunt, eandem aliquando fortunam experientur, Demost.

Of Povertie.

Defin. *Povertie is a tribulation, or want of such necessarie things as belong to our lives and estates:*

eſtates: through which we are brought to miſ-hap and miſerie.

AS Kings have honour to countenance their actions, ſo poore men have honeſtie to direct their lives.

Povertie is as glad to creepe to credit as dignity, and the humble thoughts that ſmoke from a poore mans Cottage, are oft as ſweet a ſacrifice to the gods, as the perfumes in the palace of a Prince.

There is no greater povertie unto a man, than to want wiſedome, whereby hee ſhould know how to governe himſelfe, *Plato.*

There is no fault in povertie; but their mindes that ſo thinke it are faulty.

Povertie is a branch of Temperance, and Penurie a compendious obſervation of the Lawes, *Stobæus.*

If thou wilt live after nature, thou ſhalt never bee poore; after thine owne opinion, thou ſhalt never be rich.

Povertie is the mother of Health.

Povertie is the miſtreſſe of Philoſophy.

The miſerable lacke of the poore man, and the ſuperfluous ſubſtance of the rich man, moveth much diſcord among the people.

A noble minde refuſeth no danger, if once he perceive himſelfe aſſaulted with povertie.

Povertie cauſeth good mens children to be vertuous, ſo that they attaine to that by vertue which others come unto by riches.

Riches are painefull to fooles, and povertie pleaſant to the wiſe.

Hee never accounteth of prosperitie that hath not before beene pinched with povertie.

Hee is not poore that hath little, but he that desireth much, *Bias.*

To live poorely and honestly, is better than to live richly and wickedly.

Povertie is the father of innumerable infirmities.

Adversity is the tryall of the mind, and mishap the ballance of the thought.

Povertie is the mother of Ruine.

Necessitie is a sore penance, and extremitie is as hard to beare as death.

Need teacheth things unlawfull, *Senec.*

Povertie, Want, Extremitie, and Misfortune, are all easie to be borne, if they bee tempered with content, *Thales.*

To write to our better is of necessitie; to write to our equall is of will; to write to inferiour is of pure vertue.

The rich doth revenge himselfe with arms, the poore with teares, *Gueva.*

It is some comfort in miserie, to know the worst of our mishaps, *S. P. S.*

In adversitie rich men should give remedie, and wise men minister comfort by good counsell.

It is a thing very common unto a man afflicted, to seeke the companie of another in like trouble.

There is no man in so wretched condition, but he hopeth to grow better; neither is there any man so set aloft, but he may doubt a suddaine fall, *Isocrat.*

He

Hee ought not to bee diſmayed, that from a high eſtate is deſcended to a low degree; neither ought hee to glory or grow proud, that from a baſe eſtate is advanced to promotion.

As riches is the mother of pleaſure and delight, ſo poverty is the nurſe of ſorrow and calamitie.

Want is the enemie to deſire.

In all eſtates a meane muſt be obſerved; to live warily increaſeth treaſure, but to live waſtfully cauſeth povertie, *Protog.*

Povertie is no hindrance to wiſedome.

Poore men are little ſhrubs, that by their baſeneſſe eſcape many blaſts, when high and tall Cedars are ſhaken.

Where poore intreat and cannot obtaine, there rich men command, and will be obeyed, *Sever.*

Miſhap is the true touch-ſtone of friendſhip, and adverſitie the triall of friends.

Happie is that miſhap where wee paſſe into greater perfection.

Povertie that contenteth is great riches.

Care not for povertie, ſith no man liveth ſo baſely as he was borne, *Saluſt.*

It is given onely to a wiſe man to bee content in povertie.

Suffer that with patience which thou canſt not avoid, and be not diſpleaſed at thy poore eſtate.

The beggers crutch ſerveth him both to leane upon and to fight withall.

Patiently ſhould that bee borne, which no ſtrength can overcome, nor counſell avoid;

whether it be povertie to pinch the bodie, or adverſitie to croſſe the minde.

Povertie poſſeſſed in ſafetie, is better than great riches enjoyed with much feare.

When a man is plagued with povertie and ſickneſſe, both joyned together, without any ſuccour or eaſement, then riſeth in him an intolerable griefe, a fire not able to be quenched, a ſorrow without remedie, and a tempeſt full of wracks.

Povertie is a vertue of it ſelfe, *Diog.*

Hee liveth in moſt wretched eſtate of beggerie, that is not indued with many good qualities.

Si ad naturam vivas, nunquam eris pauper: ſi ad opinionem, nunquam eris dives: exiguum natura deſiderat, opinio immenſum, Seneca.

——— *O vitæ tutæ facultas,*
Pauperes anguſtiq; lares, O munera nondum
Intellecta Deûm.

Of Baniſhment.

Defin. *Baniſhment is a putting away or driving out of any man, either from the place where he ought and ſhould inhabite, or from thence where he tooke delight, and deſired to dwell.*

FOr ſinne was man thruſt into the world, therefore his life in it is baniſhment.

No baniſhment is ſweet, but the baniſhment of a righteous ſoule from the priſon of a world-wearied body, *Stobæus.*

Baniſhment is there, where no place is for vertue, *Cicero.*

The

The baniſhed man without a houſe to dwell in, is like a coarſe without a Grave to reſt in.

It is better for a man to bee baniſhed his country with wiſe men, than to live there ſtill amongſt fooles.

Hee that denieth himſelfe to his Countrie, is in baniſhment already.

Whereſoever a man liues well, there is his countrie, *Cicero.*

A chaſte eye exileth licentious lookes.

Good fortune attends not every great Eſtate, nor evill chance every exiled perſon.

To ſtuffe thy coffers with coyne, it is to commit thine honour to exile, *Marc. Aurel.*

True happineſſe is never had till after death, nor exile welcome but in death.

It is a needleſſe queſtion, to aske a ſicke man if hee bee willing to have his health, or an exile, if hee would bee called from baniſhment.

Death and baniſhment come ſoon enough, if ſlow enough.

There is more ſorrow in loſing a mans own Country, than in conquering a world of other Nations, *Themiſt.*

Sweet is reſt after long Pilgrimage, and great is the comfort that a baniſhed man takes at tidings of his repealement.

It is the nature of a man to love thoſe things deareſt, which are baniſht fartheſt from him.

Hee that in the morning is proud of his poſſeſſions, may happen ere night to be baniſhed from his pleaſure.

Beauty and youth once baniſhed, are never repealed.

The comfort of fugitives is, that there bee many fugitives.

Care followeth a fugitive perſon, even as a ſhadow followes the bodie.

Exilium terribile eſt iis, quibus quaſi conſcriptus eſt habitandi locus, non iis qui omnem orbem terrarum unam urbem eſſe ducunt, Cicero.

Privari patria magnum malum eſt, ſed majus re quam ſermone.

Of Abſence and Preſence.

Defin. *Abſence is the departing or loſſe of a friend, or any other object wherin we take delight; and preſence is the continuall companie of the partie with whom we deſire to be converſant.*

ABſence in love, makes true love more firme and conſtant, *Nichus.*

Wee never know how profitable the preſence of a friend is, untill wee have felt the want of his abſence for a time.

The abſence of friends is the preſence of grieſes, *Bias.*

As contraries are knowne by contraries, ſo the delight of preſence is knowne by the hell of abſence.

Man ſeparate from money, is like a ſoule ſeparated from a bodie.

The griefe of unwiſhed abſence is worſe than the wound of a ſtubborne launce.

A tedious preſence decayes love, and a long abſence forgets true familiaritie.

Abſence

Abſence puts off happineſſe, and time alters reſolutions.

When thought abſents it ſelfe from truth, the ſoule preſents her ſelfe to ſin, *Demoſt.*

The evils got by abſence wiſedome recureth.

Take heed of ſpeaking ill of the abſent.

The ſolitarie man is either a God or a beaſt.

Life and faith once abſented never returne.

The faireſt preſence is but a dunghill, covered over with white and purple.

Infamie is never abſent from arrogancie, *Diogenes.*

Men gaine their deſires by travell, ſuſtaine them by thought, and are abſent from them by annoiance, *Ariſtip.*

The preſence of one day blameth the abſence of another, but the laſt ſhall give judgment of all that is paſt.

The abſence of puniſhment, is no pardon for tranſgreſſions.

Non una eademq; moleſtia eſt rerum præſentium & abſentium, Eurip.

Diſtantia loci non ſeparat amicitiam, ſed operationem.

Of Acts.

Defin. *Acts are the monumentall deeds of our lives, and our actions are the enſignes, by which are knowne the perfectneſſe of our good or evill living.*

ALl the praiſe of inward vertue conſiſteth in outward action, *Cic.*

An action without reaſon, and a reaſon without an action, are both alike imperfect.

Action is the ready entrance into contemplation.

A ſilent deed is better than an unprofitable word.

Neither can good words colour a bad action, nor bad words deprave from a good action.

Shape beautifies an Image, and good actions commend a man.

Actions are by ſo much more manifeſt than words, by how much the eyes are ſurer witneſſes than the eares.

It is an argument of too much weakeneſſe, to remember what ſhould have beene done.

In action a man doth not onely benefit himſelfe, but profit others, *S. P. S.*

God would never have delivered a ſoule into the body, which hath arms and legs (onely inſtruments of action) but becauſe it was intended the minde ſhould imploy them.

There muſt not onely be in a man a minde of charity, but alſo diſtributing hands, *Ambr.*

Action is the matter of vertue and honour.

By the actions of a good man we adjudge alwayes the excellencies of his life.

An imperfect man by one perfect good action, gaines a liberall name of goodneſſe.

Speech is one of the greateſt actions which makes manifeſt the prudent vertue of the ſoule.

All

All new actions ſeeme faire, though they be like a painted woman.

To keepe a friend certaine, is a harder matter than to get a friend, *Ovid.*

Preſumptuous boldneſſe is a baſe action in the eyes of thy betters.

So love as thou mayſt hate, ſo hate as thou mayſt love, and both without challenge.

The end of everie thing is the triall of the action.

Conſcientia bene actæ vitæ, multorumque benefactorum recordatio, jucundiſſima eſt.

Exercitationes virtutum in omni ætate mirificos afferunt fructos.

Of Praiſe.

Defin. *Praiſe is an exalting, or a lifting up to honour, either the good parts we behold in other, or thoſe excellencies with which our eyes (tickled by delight) are enamoured.*

THere bee many that in words are ready to praiſe that which is good, but few that in workes are willing to follow the ſame.

It is better to bee praiſed for true ſpeaking, than to be honoured for flattering and lying.

For a man to praiſe too much his own writing, is nothing elſe but to give men occaſion to ſpeake evill both of him and his workes.

As it is ſeemely for a Philoſopher, and a wealthie man to praiſe the profits of peace; e-

ven

ven ſo in his mouth it is uncomely to prate of the perils of warre,

Perfect praiſe and felicitie conſiſteth in a contented life, and a happie death, *Solon.*

Praiſe beſtowed on an unworthy perſon, is a manifeſt ſigne of flatterie.

Praiſe is a poyſon to the ambitious man, for it leadeth him beyond the ſcope of honeſtie.

Nothing deſerveth commendation, unleſſe it be vertuous.

Praiſe encourageth the ſpirit to doe great and mightie things, and nouriſheth true vertue where it is begun.

Commendations make the labour light, the wit ſtudious, and the hope rich.

Three things are commendable in a Scholler, ſilence in his tongue, diligence in reading, civilitie in his behaviour.

He which often praiſeth one, abuſeth himſelfe, confirmeth an errour, and proveth in the end a lie: and he which is praiſed, becommeth a great deale more vaine, *Auguſt.*

Praiſe is the hire of vertue, *Cicero.*

Too much praiſe is a burthen.

Amongſt all the praiſes of *Lucullus*, he deſerveth moſt by this anſwere: I had rather, ſaid he, deliver one Roman from the hands of an enemy, than enjoy all the riches of mine adverſaries.

Pompey being growne to the height of his fortune, and exalted by many praiſes and victories, was then prettily checkt at his departing out of Athens: *Quantum hominem te eſſe noſti, eatenus es Deus.*

He

Hee that praiſeth a man openly, will not ſticke to flatter him ſecretly, *Diog.*

To do good to the poore is a double praiſe, becauſe a double ſacrifice; one to God, another to man.

Moſt praiſe worthie is the good nurture that can amend a bad nature.

Vertues beget praiſe, and praiſe begets honour and authoritie.

Nothing is more uncertaine than praiſe, for what one day gives us, another day takes away from us.

It is greater praiſe to helpe the helpleſſe, than to maintaine the needleſſe.

In doing that we ought deſerves no praiſe, becauſe it is dutie, *Auguſt.*

If another man praiſe thee, yet remember thou to be thine owne judge.

All things that are good have ever the preheminence in praiſe and compariſon.

As the ſhadow followeth the bodie, ſo praiſe followeth vertue, *Seneca.*

To be praiſed of evill men, is as evill as to be praiſed for evill doing.

Neither praiſe any thing that is not commendable, neither diſpraiſe that which is praiſe worthie.

The praiſe of our Anceſtors is a light to their poſteritie, *Saluſt.*

When they offered to *Titus* a crowne of gold, together with great praiſes, for taking *Jeruſalem*, he ſaid, that he himſelfe was not the author thereof, but God.

Never challenge unto thy ſelfe the praiſe of another mans inventions, *Marc. Aurel.*

He

He that praiſeth any man becauſe he is a Gentleman, praiſeth his Parents alſo.

As they which praiſe unwillingly ſeeme to have but little themſelves, ſo they which praiſe other men ſlenderly, ſeeme deſirous to be praiſed themſelves, *Juſtin.*

It is a point of flatterie to praiſe a man to his face.

Be neither too haſtie to praiſe, nor too forward to diſcommend any, *Anaxag.*

There is no day ſo cleere, but it hath ſome cloud, nor any praiſe ſo compleate, but it is ſubject to the ſcandall of the envious.

Si laus allicere nos ad rectè faciendum non poteſt, nec metus quidem à fœdiſsimis factis poteſt avocare, Cicero.

Laus ubi nova oritur, etiam vetus admittitur.

Of Ayde.

Defin. *Aide generally is any relicfe or ſuccour, chiefly in our extremities; and is the greateſt upholder of abilitie when it is moſt weake and deſperate.*

SOrrow is ſo hard of beliefe, that it refuſeth all aid, imagining truth to be dreames and dreames to be truth.

Fatall is the aid that brings us to the aſcent of a Crowne, from whence men come not downe, but fall downe.

The over-ſpreading pompe of aid or might doth darken weakeneſſe, and debaſe his violence, *Archim.*

Sorrow

Sorrow makes ſilence her beſt ayde, and her beſt Orator.

Reverent order will not aide iniquity, or pervert right.

Offences urged in publike, are made worſe, and expell ayde.

The ſhew of injuſtice, aides and aggravates deſpight, *Hermes.*

The multitude which lookt not into cauſes, reſt ſatisfied with any thing which is aided by the lawes.

Feare caſteth too deepe, and is ever too wiſe, if it be not ayded by ſome reſolution.

One man is born to helpe another, as farre as abilitie will ſerve.

To helpe the weake is charitie, and to ayde the mighty preſumption, *Greg.*

A doubtfull minded man can never endure to be ayded by any uſuall meanes.

The ayde of the Spirit is faith, by which a man is delivered from a ſecond death.

The grace and law of the ſpirit furniſhed with the ayde of God, juſtifieth the wicked, reconcileth the ſinnefull, and giveth life to the dead.

Wiſedome and learning, are the two chiefe aydes to vertue and good conditions.

Law is the Queene of immortality, and ayde the LORD, which reſtores the oppreſſed.

Wiſe men are not ayded by the Lawes of men, but the rules of vertue, *Solon.*

Evill ayde and inconſtant love, is like the ſhadow of a cloud, which vaniſheth as ſoone as it is ſeene.

Honeſt

Honeſt aſſiſtance is without hurt, without hate, and without penury.

The ayde of a friend in law, is halfe an end to the Law.

He is raſh-witted, that preſumeth too much upon his owne power.

God giveth his wrath by weight, and mercie without meaſure, *Eraſmus.*

To trie the aide of friends, is to prove the hope of fortunes.

He is a monſtrous foole, that will preſume to flie with the aide of waxen wings.

Homo homini, quicunq; ſit, ob eam ipſam cauſam, quòd homo ſit, conſulere debet.

Nihil habet alicujus fortuna melius, quàm ut poſſit; nec natura, quam ut vellet ſervare plurimos, Cicero.

Of Meane.

Defin. *Meane is the mediocrity and beſt part of an action, and muſt be uſed in all things: it containeth the full effect of prudence touching governement, and tranquilitie concerning the ſoule.*

THe difference of good or bad, conſiſteth in mediocritie or a meane in all things.

Curioſitie and extremitie baniſhed man from the firſt modeſtie of his nature.

Nothing too much, nothing too little, preſerveth a meane in all things.

The meane eſtate is the beſt eſtate, indifferent equality is eaſieſt ſuperiority, *Flo.*

Hee that ſtarveth for drinke by a fountaine

taine ſide, hath no meane in his miſerie.

The meane love is the ſureſt love; to love extremely procureth either death or danger.

Of two evils the leaſt is to bee choſen, for that is the meane to well chuſing.

The more men are threatned, the greater meanes they ſeeke for their ſafetie.

Firſt to become a Servant, is the beſt meane to be a Maſter, *Diogenes.*

As ſtormes wither flowers, ſo pride confounds meane callings.

The ſmalleſt haire hath his ſhadow, and the meaneſt eſtate his riſing and downe falling.

Fire is never without ſmoake, nor extremitie without croſſes.

Mountaines having too much heate of the Sun, are burnt: Vallies having too little heat thereof are barren; but ſuch places as hold a meane are moſt fruitfull.

Of all the parts in muſicke, the Meane is the ſweeteſt.

He that keepeth a meane in his Diet ſhall never ſurfeit.

The increaſing of paſſion multiplieth complaints.

Extremitie harbours where meane is not kept.

Meane thoughts excell ambitious deeds.

Wiſe men temper their actions to the time, and hold a meane in all matters.

The meane Cottage of a Swaine ſtands in more ſafetie than the Palace of a Prince.

Where there is no meane, there is no order, and where proportion is not kept, there is ſpeedie confuſion.

Ere

Ere miſchiefe come, the meanes to prevent it ought to be provided.

Eſt modus in rebus, ſunt certi denique fines,
Quos ultra citraque nequit conſiſtere rectum.
Suus cuique modus eſt, tamen magis offendit
nimium quàm parum.

Of Labour.

Defi. *Labour is (or ought to be) the honeſt recreation of the minde, and that induſtrious workmaſter, which buildeth our knowledge, and makes them abſolute by exerciſe of good letters, and continuall travell in the Sciences.*

IT is not freedome to live licentiouſly, neither is it libertie to live without labour.

Labour is a mortall enemie to love, and a deadly foe to fancie.

Great labours require ſometimes to be eaſed with honeſt paſtimes.

That which is done ſlowly, is never done willingly.

Take good adviſement ere thou beginne, but the thing once determined diſpatch with all diligence.

Labour is a burthen that man undergoeth with pleaſure, *Cicero.*

A man that doth all he can doe, doth what he ſhould doe.

By diligent and laborious examination of things paſt, wee may eaſily foreſee things to come.

He that endureth labour ſhall taſte the fruit of his travell, *Aginip.*

As nothing mounteth ſwifter than fire, ſo nothing atchieveth ſooner than labour.

He that endeavoureth, attaineth; he that neglecteth, repenteth.

All errours by labour are cured, huge mountaines levelled, and weake wits refined.

The hope of a good reward is a great incouragement to labour

Immoderate labours doe weaken the bodie, but a temperate kinde of exerciſe conſerveth the ſame in health.

As the ſweeteſt Roſe groweth upon the ſharpeſt prickles, ſo the hardeſt labours bring forth the ſweeteſt profits.

As brightneſſe is to ruſtineſſe, ſo labour excelleth idleneſſe, *Thales.*

No worthie act can be accompliſhed without paine and diligence.

No profit is denied to the painfull perſon.

By uſe and labour a man may be brought to a new nature, *Demoſt.*

Labour in youth waxeth ſtrong with hope of reſt in age.

Diligence is the Miſtris of Learning, without which nothing can either bee ſpoken or done in this life with commendation, and without which it is altogether impoſſible to prove learned, much leſſe excellent in any Science.

Docilitie gotten by induſtry, though it bee hard in conceiving, yet once obtained, it is ſeldome forgotten.

Too much diligence breedeth ſuſpicion.

The

The God which is immortall, doth as it were ſell all things unto us for our labour and travell, *Cicero.*

Without care and diligence no eſtate can proſper.

Thoſe ſtudies which ſeeme hard and troubleſome in youthfull yeares, are made right pleaſant reſts in old age.

There is nothing ſo hard, but diligence and labour may make it ſeeme eaſie, *Virg.*

Nothing cauſeth a man more diligently to doe his duty, than to think what he would require of him that is his ſervant.

As to every ſtudious man diligence is a mother, ſo negligence is a ſtep dame to all learning, *Boctius.*

There is nothing that ſooner maketh a Horſe fat, than the watchfull eye of his Maſter; nor any thing maketh a Land more fertile, than the diligent labour of him that oweth the ſame.

By Dangers, Dread, and Doubtfulneſſe, Diligence is greatly hindred.

Qui ſtudet optatam curſu contingere metam,
Multa tulit, fecitq; puer, ſudavit & alſit.
Si quid fecerit honeſtum cum labore, labor abit, honeſtum manet: ſi quid turpe cum voluptate, turpitudo manet, voluptas abit, Cicero.

Of Gladneſſe.

Defin. *Gladneſs or pleaſure, is properly called that delight which moveth and tickleth our ſenſes: which quickly ſlideth and ſlippeth away, and for the moſt part leaveth behinde it occaſions*

rather

rather of repentance, than of calling it againe to remembrance.

OUr pleasures are inductions to our griefes.

Oft hath a Tragicke entrance happie end.

Gladnesse with griefe continually is mixt.

Sorrow foregoing gladnesse graceth it.

There is nothing more to bee rejoyced at, than a good and quiet conscience, which at the latter day shall bee a witnesse to justifie, and not to condemne us.

The gladnesse of the heart addeth length to our life, but sorrow of life hastens death.

Bee glad of that day, wherein thy tongue hath not mis-said, and thy heart hath repented thy sinnes.

Disordinate laughter causeth death, and violent pleasures mightie dangers.

All men are glad to see their riches increase, but few men are diligent to amplifie their vertues, *Crates.*

All worldly gladnesse rideth upon the wings of Time, and but in Heaven no perfect joy is found.

Be not glad of thine enemies fall, for hee that sitteth surest may be overthrowne.

It is better to enter the house of mourning, than the habitation of gladnesse, *Orig.*

Sith joyes are short, take gladnesse when it comes, for sorrowes head-long follow one another.

Pleasures while they flatter a man, they sting him to death.

After the delectation and pleasures of the bodie,

bodie, followeth the deſtruction of the fleſh, *Marc. Aurel.*

Pleaſures unbridled carry a man headlong into all licentious living.

Pleaſures bring loſſe and damage to the partie that too much delighteth in them, they ingender in his minde ſorrow, forgetfulneſſe of wiſedome, and inſolencie.

The ſweet and ſimple breath of heavenly gladneſſe, is the eaſier to be altered, becauſe it hath not paſſed thorow worldly wickedneſſe, nor feelingly found the evils whiche vill carrieth with it.

Hee that is given to pleaſure, judgeth all things, not according to reaſon, but according to ſenſe.

Gladneſſe is the booke of all evils, quenching the light of the ſoule, hindering good counſell, and turning men aſide from the way of Vertue.

Pleaſure is ſo much more odious, by how much more ſhe hideth her venome under the garment of good liking.

Pleaſure is a certaine exultation, or an exceeding rejoycing, ſprung of the events of things deſired.

Pleaſure amongſt vertues, is like a harlot amongſt honeſt women, for by her flatterie ſhe deſtroyes man, *Cicero.*

Pleaſure is of two ſorts, one is ſaid of honeſt and good things, the other of diſhoneſt. In reſpect of honeſt things, it is called *Voluntas*; in reſpect of diſhoneſt, it is called *Voluptas.*

The companion of pleaſures is paine.

A

A wiſe man ought not to bee puffed up with pleaſure, for it is the food of filthineſſe, it killeth the bodie, weakeneth the judgment, and taketh away our underſtanding, *Ariſtotle.*

He is not worthy the name of a man, that ſpendeth a whole day in pleaſure.

Qui minus deliciarum novit in vita, minus timet mortem.

Gaudia principium noſtri ſunt ſæpe doloris:
Gaudia non remanent, ſed fugitiva volant.

Of Libertie.

Defi. *Liberty is that freedome and happines, which bringeth the ſoule to his contentment, and ſatisfaction after the troublous pilgrimages, travels and bondages of this world. Or otherwiſe, to live as a man liſt.*

THrough too much libertie all things run to ruine and confuſion. Libertie in the minde, is a ſigne of goodneſſe: in the tongue, of fooliſhneſſe; in the hands, of theft; in our life, want of grace.

Nothing corrupteth more than libertie, for it maketh the ſonne deſpiſe his father, the ſervant his maſter, and the citizen his magiſtrate.

Hee is to be counted free, that ſerves no looſeneſſe nor infirmitie.

No man truly liveth at libertie, but hee that liveth vertuouſly.

The wiſe man that hath the reine of his owne

owne wit, restrained in the hands of his discretion, is onely free.

There is a naturall discord betweene Tyrannie and Libertie, *Demost.*

Hee enjoyeth the sweetest Libertie, that hath a quiet Conscience, *Greg.*

Vertue onely yeeldeth men Libertie, sinne yeeldeth shame and servitude.

If the Libertie of the Commons be not restrained, the Common-wealth will bee destroyed.

A mans minde may bee at perfect Liberty, though his bodie be fettered with irons.

Life lost for libertie, is a losse full of Pietie.

It is better to die a miserable life being at libertie, than to live a magnificent slave in continuall bondage.

Too much libertie is a little bondage, and too great bondage hastens speedie libertie.

A constrained will seeketh ever opportunitie to slip his head out of the coller.

No man lives happily, if he want the freedome of libertie.

Death ought to be preferred before servile Slaverie and Bondage.

It is a hard thing to moderate a man much given to Libertie, or to put a bridle to wanton affections.

He that hath libertie to doe more than is necessary, will oftentimes doe more than is tending to honestie.

Where libertie is given to offend, sinne is so sweet to the flesh, that there is no difference betweene men and beasts, but that men doe exceed beasts in beastlinesse, *Hermes.*

Hee

He is to be thought free, that is not Bond-slave to iniquitie.

Ille mihi non videtur liber cui mulier imperat, cui lex imponit, præscribit, jubet, vetat quod videtur, qui nihil imperanti negare potest, nihil recusare audet. Si poscit, dandum est: si vocat, veniendum: si ejiciat, abeundum: si minetur, extimescendum.

Non potest parvo constare libertas, hanc si magno estimat, omnia parvo estimanda sunt.

Of Serving.

Defin. *Serving or servitude is a certaine slavish bond of constraint, by which either for commoditie or love men binde themselves to the will of others, making themselves subject to controlment.*

TO serve or obey well, is a great vertue, and proceedeth of Nature, which being good, is holpen by education.

It is as necessarie for him that serveth, as for him that commandeth, to bee honestly minded.

Servants must be obedient to their Masters, whether they be courteous or froward, *Plato.*

Nature, and the Lawes which preserve Nature, binde men that will be servants to strict obedience.

The servants of wisedome are the righteous of the Church, and their off-spring is obedience.

Servants ought with patience to beare

the corrections of their maſter, *Chilo.*

A crafty ſervant ruleth his maſter.

The bondage of a wiſe man is libertie, *Auguſt.*

The ſervant that dutifully honoureth his maſter, ſhall in time to come finde love and obedience in his owne houſhold.

The onely fruit of ſervice is love and reward, and the pleaſure thereof, humilitie and obedience.

The firſt dutie in a Servant, is willingneſſe to learne whatſoever is neceſſarie; the ſecond, faithfulneſſe, in performing truely whatſoever belongeth to his dutie; the third, carefulneſſe, in ſeeking all honeſt meanes to profit his maſter; the fourth, ſilence in tongue, in not replying againſt his maſters ſpeeches.

There ought to be in a ſervant double ſilence; the one, in not replying, or contradicting; the other, in not revealing abroad what his maſter doth at home.

Servants ought not to obey with eye ſervice onely, but alſo with ſingleneſſe of heart.

It is a moſt commendable vertue in a ſervant, to know how to obey well.

A ſervant once made malapart and ſawcie, will alwayes after kicke at his dutie, and ſcorne the controlement of his maſter, *Ana.*

Looke what kinde of ſervice a ſervant doth unto his maſter, the like ſhall ſurely bee requited when he keepeth ſervants himſelfe.

Honeſt and gentle maſters have commonly proud and ſtubborne ſervants, whereas a

maſter

maſter ſturdie and fierce, is able with a little winke to command more dutie than the other ſhall with many words, *Aurel.*

Princes muſt be ſerved both with life and goods, and that is perſonall ſervice of every naturall ſubject.

All men muſt be ſubject to Principalities.

Men are bound to obey Magiſtrates, although they command things contrary to publike profit, except it be in ſuch things as are contrarie to the Laws of God.

Serving juſtly is a ſeale of obedience, and a teſtimonie of an upright Conſcience, *Chryſ.*

Tyrants are termed the ſcourges of God.

It is treaſon againſt God and man for the ſervant to offer violence to his maſter, but moſt damnable for a ſubject to touch the Lords annointed.

Nihil eſt fœdius ſervitute: ad decus & libertatem nati ſumus, Cicero.

Si miſerum eſt ſervire, multò miſerius eſt ſervire iis quos non poſsis effugere.

Of Obedience.

Defin. *Obedience is the end whereunto vertue tendeth; namely, when in all our actions wee obſerve honeſtie and comelineſſe: it is that which bindeth the ſoule, when fully and willingly, without force and conſtraint wee give to every one that which belongeth unto him: honour to whom honour, reverence to whom reverence, tribute to whom tribute, and ſuccour to whom ſuccour belongeth.*

OBedience ſheweth our nature, rebellion our corrupt nature.

The Common-weale is alwayes happie, where the ſubjects are obedient, and the magiſtrates mercifull.

Wicked men obey for feare, but the good for love, *Ariſtotle.*

Servants in word and deed owe dutifull obedience unto their bodily maſters.

Where reaſon ruleth, appetite obeyeth.

Nothing thriveth by ſtrife and contention, but all things flouriſh through love and obedience.

Diſobedience proceedeth from negligence, for he that governeth well ſhall bee obeyed well, but hee that giveth to his ſervants too much libertie, ſhall bee ſure to have too much loſſe, *Theopompus.*

They commonly prove the beſt maſters, that have been the moſt obedient ſervants.

The obedience of the Law is the maintainance of the Law.

Treaſon hath no place where obedience holds principalitie, *Plato.*

Whoſoever obeyeth his ſuperiour, inſtructeth his inferiour, *Cicero.*

It is a certaine and infallible obſervation, that the ſonne who hath irreyerently and diſobediently diſhonoured his Father, is in his old age plagued by his owne poſterity, *Aurel.*

The humble and obedient gaine honour, but the ſtubborne and obſtinate reproofe.

The more obedient a man is, the more favour he purchaſeth.

The bleſſedneſſe of a Common-wealth, is the obedience of Citizens, *Stobæus.*

Onely Obedience enjoyeth the merit of Faith, *Bernard.*

Obedience is the badge of devotion, the ſeale of contemplation, the ſafeguard of the penitent, and the ſchoole of the ignorant.

To obey the law is to fulfill the law.

The will obedient to reaſon never ſtrayeth: but where men break all bonds of duty, there follow all ſorts of plagues and puniſhments, *Juſtinian.*

Obedience is a vertue due to God and man: to God as our Creatour, to man as our ſuperiour, *Bernard.*

Where reaſon ruleth, appetite obeyeth.

That country is well kept, where the Prince knoweth rightly how to governe, and the people how to obey.

The King himſelfe is ſupreme head of all other authoritie, and obeyeth no man but Law onely.

If thou vanquiſh thy Parents with ſufferance, thou ſhalt ſurely be bleſt for ſuch obedience.

He obeyeth infinites that is a bondſlave to his owne luſts, *Crates.*

Qui bene ducit, efficit ut recte eum ii quos ducit ſequantur.

Flectitur obſequio curvatus ab arbore ramus:
Franges, ſi vires experiare tuas.

Of Opinion.

Defin. *Opinion is the rule of the minde containing*

ning our woe or pleasure, it is borne of minde, nurst with unrest, and brought up onely with imagination.

OPinion makes men arme themselves one against another.

Opinion is one of the greatest pillars which upholds Common-wealths, and the greatest mischiefe to overthrow them, *Pont.*

Opinion proceeding from a firme discourse of reason, purged from vanitie, is perfect judgment.

Whatsoever opinion perswades us to perfect, being once approved becomes most deceitfull.

Opinion never judgeth rightly of any thing as it is indeed, but onely as it seemeth to bee.

Opinion living in hope, pines in present, and lacketh what ever it hath.

Opinion is the torment of the minde, and the destruction of the bodie, vainely promising the rest which could never be enjoyed.

Opinion drawes on the ambitious with a vaine conceit of immortality, making possible impossibilitie.

The varietie of opinions among the learned, begets both doubtfulnesse and feare in the ignorant, *Theophr.*

The opinion of Judges have heapt suites one upon another, and made them immortall.

Opinion leaves mens actions open to the slanders, craft, malice, and polling of wicked Lawyers.

By

By opinions chiefly is majestie and integritie of ancient justice lost, *Crates.*

All sedition springs from opinion; and all sedition is evill, how honest soever the ground be pretended.

Opinion is the originall of disobedience, and disobedience is the beginning of furie.

The ground of the Roman civill wars, was the diversities of opinions betwixt the Nobilitie and the Senate.

The strength of false opinion is of such force, that it overthroweth the love betwixt man and wife, betwixt father and child, betwixt friend and friend, and betwixt master and servant, *Demost.*

To know the causes of false opinions, is the onely meane to break the strength, and root out the force of false opinion.

Profit, honour, losse, and dishonour, are foure causes of dis-joyned opinions.

Great opinions alter not at one instant, but leave their strength by degrees, by little and little, except they be violent.

Dissimilitude being a diversitie of opinions in Religion, is cause of civill warre.

The diversitie of opinions in subjects, is very dangerous to Estates and Soveraignes, *Phocion.*

It is impossible for any head to maintaine an opinion contrary to the members.

Amongst men that are honest and upright in life, and live contented with their calling, there never hapneth diversitie of opinions, nor Civill warres of Religion.

Grævior & validior est decem virorum sententia, quàm totius multitudinis imperitia, Cicero.
Vereor de viris doctis judicare, ne quorum opinionem improbo, illos videar improbasse.

Of Credulitie.

Defin. *Credulitie is a certaine ground and unfained truſt, which we repoſe in the object propounded to our imagination: it is alſo the deſtruction of doubt, and an animatour of us to thoſe actions which we credit to be honeſt.*

SO many men ſo many mindes, and ſo many mindes ſo many beliefes.

Credit is a conſtant truſt in ſuch things as are ſpoken or covenanted.

Credit is a figure of faith, or that which faith it ſelfe is, and is breathed by the ſpirit of God into the godly, *Beza.*

Credit or faith conſiſteth above all things in prayer and meditation.

True beliefe breedeth conſtancy in proſperity, and patience in time of affliction.

A good life cannot bee ſeparated from a good beliefe, *Auguſt.*

Beliefe failes, where Gods truth ſtands incertaine.

The way to increaſe credit, is firſt to have credit.

The fruit of beliefe is made manifeſt by the love we beare our Neighbors, and by our patience in time of triall.

True beliefe juſtifieth, and that juſtification is our Redemption.

Credu-

Credulous beliefe knitteth together the joynts of a Common-wealth.

The man which conſtitutes Common-weals, preſerves them, faith firſt conſtituted them, therefore faith upholds them.

No man beleeveth willingly more than he himſelfe liketh, *Chryſoſt.*

No gold is ſo precious as a faithfull friend, whom a man may boldly credit.

Mens credits ſhould be better than debts, for faith ſhould exceed oathes.

Slow beliefe is the handmaid of wiſedome, *S. P. S.*

Unexerciſed credit is ſickly, and unknowne things are unadmitted.

Faith built upon any thing but divinity, is dead faith, and like a frame that hath no ſubſtance or continuation.

From faith comes feare, from feare hate of ſinne, and from hate of ſinne, everlaſting ſalvation.

In the greateſt danger, the greateſt credit is beſt deſerved.

Truth is the daughter of time, and guide to all goodneſſe.

He that through cuſtome makes little account of his promiſe, may ſweare often, but ſhall ſeldome be beleeved, *Bias.*

Cuſtome without credit, is not better to be accounted of than old Errour.

Credulity is the onely advantage of honeſt hearts, *S. P. S.*

It is as great a fault to beleeve every one, as to truſt none, *Seneca.*

True faith in God maketh innumerable

ſtrong Champions, and invincible ſtomacks, not onely towards death, but alſo againſt all the moſt cruell devices that can bee found, to make death (if it were poſſible) more painfull than death, *Boetius.*

Credit is of greater worth than friendſhip, and friendſhip as worthy as may be.

Non patitur ludum fama, fides, oculus.
Non holocauſta Deus, ſed corda fidelia quærit,
Hæc qui dona gerit, lege beatus erit.

Of Secreſie.

Defin. *Secreſie is a faithfull humour, which ſtrengthened by vertue, concealeth in deſpight of misfortune, thoſe things which one knoweth may either profit his enemy, or prejudice his friend or countrey.*

HE that knowes not when to hold his peace, knowes not when to ſpeake.

Gold boyleth beſt when it leaſt bubleth, and a flame preſſed downe enforceth the fire to ſmother, *Pacuuius.*

Love that is kept in ſecret conſumes in ſorrowes: and the flames of fancie raked up in ſilence will both fire the ſenſes and ſhrinke the ſinewes.

He beareth his miſerie beſt, that hideth it moſt, *Archim.*

As ſilence is a gift without perill, and containeth in it many good things, ſo it were better our ſilence brought our ſimplicitie into ſuſpicion, than to ſpeake either inconveniently, idlely, or unneceſſarily.

Thoſe

Thoſe things which are untold, are undone; for there can be no greater comfort than to know much, nor any leſſe labour than to ſay nothing.

Venus Temple is never ſhut, *Cupids* Regiſter lies ever unfolded, and the ſecrets of love, if they be concealed, breed either danger by ſilence or death by ſecrecie.

Better it is by ſpeaking little to make a ſmall ſcarre, than a deepe wound by much babling.

Silence is a gift without perill, and a treaſure without enemies, *Phocion.*

Women are fitter to conceive children, than to conceale ſecrets.

By miſpending treaſures we loſe wealth, by diſcovering ſecrets, honour and life.

That which thou wouldeſt few ſhould know, keepe ſecret to thy ſelfe.

Silence is more ſafety than ſpeech, when our enemies be the Auditors, *Saluſt.*

In ſome place, at ſome time, and in ſome company, it is better to bee ſilent than talkative.

As the Viper is torne in ſunder when ſhee bringeth forth her little one, ſo ſecrets comming out of their mouthes, that are not able to conceale them, doe utterly undoe and ruine ſuch as reveale them, *Lactan.*

We have two eyes and two eares, but one onely tongue, and that ſo incloſed within the teeth and lips, betweeen the brain and heart, ſerving as their Trutchman, having about it the inſtrument of all the ſenſes, to the end ſhee put forth nothing before ſhee have taken

ken counſell of the ſaid ſenſes her neighbors, and of the inward faculties of the ſoule, which are the underſtanding and reaſon, placed within the braine.

Wine deſcending into the bodie, cauſeth words to aſcend.

In ſome cauſes ſilence is dangerous; as if any know of conſpiracies againſt their Country or King, or any that might greatly prejudice their Neighbour, they ought to diſcover it.

As we muſt render account for every idle word, ſo muſt we likewiſe for our idle ſilence, *Ambroſe.*

Quærit aquas in aquis, & poma fugacia captat
Tantalus; hoc illi garrula lingua dedit.
Non unquam tacuiſſe nocet, nocet eſſe locutum.

Of Oath.

Defin. *Oath is perſwaſion or calling of God to wickedneſſe, that our aſſertions are juſt, true and honeſt. And of oathes, ſome be lawfull, ſome unlawfull: the lawfull oath is that which is taken before Authoritie; the oath unlawfull, is that which vainely without occaſion is uttered.*

THe Oath which is honeſt, is a proofe of fidelitie, the violation whereof is impietie.

An oath is the foundation of juſtice, and the truth of incertaintie.

It is better never to take God to witneſſe, than

than to forſweare himſelfe in mockery, *Lact.*

Oathes doe not credit men, but men their oathes, *Sophocles.*

It becommeth a man to keepe inviolate the oath which hee maketh to his adverſaries, although miſhap cauſe him to yeeld unto it.

Through neglect in our oathes keeping we fill our ſoules full of lying.

The greateſt fault that can be in a Prince, is perjurie.

Gods oath is the confirmation of his promiſe, *Auguſt.*

The bare word of a Prince ought to ſtand as an oath in Law, and his faith as firme as an Oracle.

To ſweare and forſweare, is a vice ſo hatefull, that ſlaves themſelves judge it worthie of puniſhment, *Periander.*

He is unwiſe that putteth any confidence in the promiſe of a common ſwearer.

Hee that accuſtometh his mouth to many oathes, procureth unto himſelfe many plagues for a puniſhment, *Sigiſmundus.*

As it is not neceſſary to credit the oath of an Infidell, ſo it is not lawfull for a Chriſtian to breake his vow, although it bee made to a Saracen.

Traytors bewitcht with perjurie, feare not to betray themſelves, ſo they may betray others.

He that layeth his faith in pawne, bindeth his ſafety, his honour, and his ſoule alſo.

Where faith is taken from oath, juſtice is ruined, love wounded, and ſociety confounded, *Niphus.*

God

God in his juſtice chaſtens perjurie, even from the cradle to the grave.

Favour gotten by perjurie, is honour wonne by infamie.

Sin is puniſhed with repentance, but perjurie with damnation, *Quin.*

Vertue is never in the mouth where laviſh oathes are reſident.

Scarcitie of oathes is a moſt bleſſed barrenneſſe.

The oathes uttered in furie, in calmes are repented with teares.

Wicked mens oathes are written in water, *Stobæus.*

Faith gives no honour to any oath, yet oathes broken diſhonour faith.

To maintaine oathes, is to ſuborne blaſphemie.

Faith is the devotion of the ſoule, and the redemption of the ſame, *Jerome.*

Wiſe men thinke more than they ſpeake, and to ſweare is the leaſt part of their knowledge.

Solon tantam morum probitatem ineſſe hominibus oportere dicebat, ut non opus eſſet ligare juramento.

Lycurgus catenas amicis & familiaribus auxiliandum eſſe dicebat, ut interim perjurium non admitteretur.

Of Doubt.

Defin. *Doubts are any incertaine or irreſolute opinions of things, whereby the minde is altogether unſatisfied and perplexed.*

Doubt

DOubt being a frenzie of the ſoule, labouring to attaine the truth, confounds it ſelfe in it ſelfe.

The hurts are boundleſſe which come by doubts and incertainties.

To reſt doubtfull in Religion, is worthie certainly of high puniſhment.

There is nothing more troubleſome than doubtfull thoughts, *Archim.*

Ignorance is the mother of doubts, and doubt the mother of irreligious opinions.

Doubt is contrary to faith, and whatſoever is contrary to faith is cleane contrary to ſalvation.

Doubt proceeds from ignorance, and ignorance comes from brutiſhneſſe, and brutiſhneſſe from want of vertue or wiſedome.

As doubts declare men to bee baſe minded, ſo courage and reſolution erect a Prince.

The Scriptures are ſufficient to diſſolve all doubts in Religion; and not to beleeve them, is to periſh by them.

By over much truſt in a mans owne wit, the greateſt doubts are commonly conceived.

Doubtfull preſumptions prove certaine confuſions.

Love is carefull, and misfortunes are ſubject to doubtfulneſſe, *S.P.S.*

Want of wit breeds doubt, and doubt leaves good things unfiniſhed.

Doubtfull and melancholly minds are cheared with muſicke, but wiſe men with reſolution.

He of neceſſity muſt erre, that of force muſt be doubtfull.

There-

There is no greater ſhame, than for a man to be reſolute in worldly actions, and yet wavering and doubtfull in the chiefe points of his religion.

Hee is worthie to live alwayes in doubts, which doubts what no man elſe doubts, but he himſelfe onely.

To doubt or miſtruſt a man for his well-meaning, is the very next way to cauſe him to change his minde into falſe dealing, *Bias.*

There is great doubt of that mans wiſdome, which is too much ruled by the will of a woman, *Marc. Aurel.*

To live in doubt is to live in torment.

Hee that doubteth every certaintie, and admireth every trifle, ſhall ſooner bee laughed at for his folly, than commended for his diſcretion, *Bias.*

Hee that doubteth of that thing which hee ſeeketh, ſhall never know when to finde that which he lacketh.

Whatſoever is well done is adviſedly done, but whatſoever is ill is doubtfull.

Doubts chaſe away friends, ſtrengthen enemies, and ſlander all men.

The beginning of errour is doubt, dreaming that our affects agree with the heavens.

Doubts are not overcome with violence, but with reaſon and underſtanding.

When doubts are knowne to be doubts, reſolution is better eſteemed.

Qui dubitat, neganti eſt proximus.
Dubitato cogitationem ſignificat injuria.

Of Deniall.

Defin. *Deniall is a refuſall of any thing propounded, or an Apoſtate backe-falling from a thing formerly affirmed, knowne, or taken.*

TO deny principles, is to denie truths, and to deny truths is hereſie.

To denie what we feare or deſire, is to diſprove our owne beliefes.

It is hard to deny to mourne, when nature commands us to weepe.

Vertue rather denies wealth, than to enjoy it by evill meanes.

Clouds cannot cover ſecreſies, nor denials conceale truth, *Demoſt.*

To denie the knot of marriage, is to breake the bond of ſalvation.

The ſtrength of thunder overthroweth high Towers, and the backſliding of Apoſtata's confounds ſoules.

He that denies compaſſion to the penitent, ſhall finde ſmall favour when he himſelfe aſketh forgiveneſſe.

Counſell confounds doubts, and diſſolves falſe denials.

Denials make little faults great, and truth makes great faults indifferent.

The deniall of truth is a ſickneſſe of the ſoule, which can never be cured but by the ſhame of reaſon, *Hermes.*

He which by deniall hath falſified his oath ſhall hardly after recover his credit.

There cannot bee a greater folly, than to

truſt.

truſt him that will deny the truth, for advantage or promotion.

He getteth no profit, that denieth the truth in hope of reward.

Wiſe men eſteeme many words and many lies both alike.

Hee that will inſtruct others in the truth, muſt never denie the truth himſelfe.

Common liers need more than common wits, elſe will their tales be found double.

Hee that lieth (bearing the countenance of an honeſt man) by his outward ſhew of honeſtie ſooner deceiveth the ignorant, than many other which ſeeme unhoneſt.

He that dare preſume to make a lie unto his Prince, will not ſpare to denie the truth before a meaner Magiſtrate, *Thom. Aquin.*

To boaſt the deniall of truth is more worthy of puniſhment than to tell lies.

Beleeve not him which to day telleth thee a lie of another bodie; for he will not ſticke to morrow to tell a lie of thee to another man.

There is no greater ſigne of wickedneſſe, than open hereſie, *Ambroſ.*

He that obſtinately denieth the truth before men upon earth, wilfully refuſeth his ſoules health in heaven.

He which denies the motions of the fleſh, makes good the Divinity of the ſpirit.

To keepe companie with a notorious liar, is a meanes to make thy ſelfe ſuſpected when thou telleſt the truth.

The man that through uſe and cuſtome denieth truth, and doth (as it were) make an occupation

cupation of lying, ſhutteth himſelfe out from the company and preſence of God, loſeth his good name and credit amongſt men, and moſt horribly joynes himſelfe to the devill, yeelding all his endeavours to the furtherance of infernall ſervice.

Contra negantem principia non eſt diſputandum.

Qui ſemel à veritate deflexit, hic non majore religione ad perjurium, quam ad mendacium perduci conſuevit.

Of Repetition.

Defin. *Repetition is a repeating or rehearſing againe of things paſt, being either forgotten, or needfull for preſent uſe or commoditie; it is alſo an upbraiding of good turnes, or a wearieſome tedioufneſſe.*

TO report offences, is to make the committer aſhamed of his faults.

Often to repeate one thing is wearieſome to the hearer, and troubleſome to the teller.

Though the hearing of our ſinnes repeated bee bitter, yet the perſwaſion to amendment is ſweet.

Continually to upbraid men with their miſdoing, is the next way to make them become deſperate.

God himſelfe uſeth to threaten us oftner than to ſmite us, *Aug.*

Things oft repeated in memory, makes the memorie more perfect.

As it is neceſſarie to ſmite the Iron being hot

hot, ſo it is needfull to repeat in private our owne ſins, before they prove odious.

To repeat offences with penitence, is a likelihood of amendment.

There can be nothing ſo plainly repeated, but it may be miſtaken, *Terence.*

A wiſe man will not have one ſin twice repeated unto him.

Vaine repetition is an accuſation of dulneſſe.

To repeat one thing often, being needleſs, is a ſigne of a ſlender capacity.

It is requiſite to know mens natures before we repeat their diſgraces.

Time is the repeater of all things.

He which maketh repetition of his deceits, deſerves to be intangled by deceits.

It is the propertie of fooles and children often to repeat prophecies.

Though it be a fault generall for all men to ſin, yet very few can endure to heare their ſins repeated.

The things that are moſt ſcant to be gotten, are moſt deare of price, and the things ſeldome ſpoken of are moſt deſired. *Plato.*

The beſt garments grow old with often wearing, and ſtrange reports waxe ſtale with too much telling.

Walls are ſaid to have eares when needleſs repetition hath too much tongue.

The often repeating of our faults to ourſelves in private, cauſeth more care in our actions publike.

We muſt be content to hear what we would not,

not, when we forget our ſelves, and doe that which we ſhould not.

Good examples cannot too often be repeated, if we purpoſe to profit by them.

The often repeating of an injury received, makes manifeſt that the fact is not freely forgiven.

It is more commendation for a man to bee ſilent, than to make repetition of his good deeds performed, *Aurel.*

Too much of any thing changeth the nature of every thing, *Terence.*

Fire were not to be counted fire if it wanted heat, nor vertue to be knowne with repetition.

Qui vetera argumenta verbis nihil mutatis repetunt, auditores faſtidio enecant.

Non unum hodie, cras aliud, ſemper idem.

Of offence.

Defin. *Offence is an injury or indignity offered either in ſpeech or act, whereby either life or reputation is called into hazzard, making the world in doubt of their vertue.*

UNjuſt offences may eſcape for a time without anger, but never without revenge.

It were better for a man openly to be hurt with his enemies ſword, than ſecretly to be wounded with evill ſpeeches, *Tha.*

Of little medling commeth much reſt, and of licentious talke oft-times enſueth much unquietneſſe.

There

There is no ſufficient recompence for an unjuſt ſlander.

A fault once excuſed, is twice committed.

A falſe report is a wilfull lie.

Light heads and ſharpe wits, are moſt apt to invent ſmooth lyes.

When the tongue babbles fondly, it is a token that the heart abounds fooliſhly.

As a Traitor that clippeth the Coyne of his Prince, maketh it lighter to bee weighed, but never the worſe to be touched; ſo he that by ſiniſter reports ſeemeth to impaire the credit of his friend, may make him lighter among the common ſort (who by weight are oft times deceived) but nothing impaireth his good name with the wiſe, who try all gold by the touchſtone.

If thou ſpeake what thou wilt, thou ſhalt heare what thou wouldeſt not, *Bias.*

The greateſt barkers are not alwayes the ſhrewdeſt biters, and it is far eaſier with words to obtaine the victory, than with deeds to attaine the conqueſt.

To a vertuous mind an injurious word doth more hurt than the wound of a ſword.

In the bodie of a man, the moſt neceſſarie meber is the heart, the goodlieſt inſtruments are the eyes, the parts moſt delicate are the eares, and the thing wherein moſt danger is, is the tongue, *Thales.*

Nature teacheth us to ſpeake well, but wiſdome teacheth to ſpeake in a fit time. *Epimenides* the Painter, after his returne from *Aſia* being enquired of newes, anſwered, I ſtand here

here to sell pictures, not to tell tidings.

There is no better Philosophie, than for a man to learne silence.

The Lyconians had a Law, that if any stranger should enter discourse with the Mistresse of the house, he should for his offence have his tongue cut out.

The authors of offences and injuries are lyars, *Plot.*

Amongst the Romans it was held a great infamie, for a man to praise the good wife of the house.

The eyes, hands, and feet, ought not so soon to be subject to the penaltie of the Law as the tongue; because they are members for common use, but the tongue is the instrument of vanity and villanie.

Where there is any hope of amends to bee looked for, there the first offence deserveth pardon, *Ponta.*

A small offence being renewed, doth worke some grievous displeasure in the end to the committer thereof.

The offender feareth the Law, but the innocent feareth fortune, *Boetius.*

Where offences of the best are never pardoned, the worst will amend for feare of extreme punishment.

Nihil est tam insigne, nec tam ad diuturnitatis memoriam stabile, quàm id in quo aliquem offenderis, Cicero.

Nulla mala potentia est, in quam non irruat injuria, Seneca.

Of

There is no ſufficient recompence for an unjuſt ſlander.

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Amongſt the Romans it was held a great infamie, for a man to praiſe the good wife of the houſe.

The eyes, hands, and feet, ought not ſo ſoon to be ſubject to the penaltie of the Law as the tongue; becauſe they are members for common uſe, but the tongue is the inſtrument of vanity and villanie.

Where there is any hope of amends to bee looked for, there the firſt offence deſerveth pardon, *Penta.*

A ſmall offence being renewed, doth worke ſome grievous diſpleaſure in the end to the committer thereof.

The offender feareth the Law, but the innocent feareth fortune, *Boetius.*

Where offences of the beſt are never pardoned, the worſt will amend for feare of extreme puniſhment.

Nihil eſt tam inſigne, nec tam ad diuturnitatis memoriam ſtabile, quàm id in quo aliquem offenderis, Cicero.

Nulla mala potentia eſt, in quam non irruat injuria, Seneca.

Of

Of Accuſation.

Defin. *Accuſation is the attainture or challenge of any partie in a doubtfull matter, and may bee imployed both in good and evill part; ſometimes proceeding from an honeſt paſſionate zeale, and ſometimes from the defects of further malice.*

HEe that accuſeth another muſt looke that he be not guilty of the ſame fault himſelfe, *Saluſt.*

Spies and accuſers are neceſſarie evils in a Common-wealth.

Perfect vertue terrifieth an accuſer, indifferent vertue whets him on.

Whoſoever preſently gives credit to accuſations, is either wicked himſelfe, or verie childiſh in diſcretion.

Things growne full, grow out of frame, and accuſation being at the higheſt, either reſteth or declineth.

Great accuſations have hard beginnings, both through their owne debates and their inventors.

If greatneſſe could keepe what it gets, it ſhould never bee accuſed of infortunes, *Olaus.*

We accuſe nature of prodigality, to ſpend in one age what ſhould ſerve for two.

Wee ſuppoſe accuſations againſt Fortune, leſt ſhe ſhould burſt with preſumption.

Other mens ſinnes accuſe our Conſciences of frailtie.

Ambitious men raiſed once to dignitie, accuſe

cuſe afterward all other eſtates of inſufficiencie, *Bod.*

Youthfull counſell, private gaine, and particular hate, accuſe Kingdomes of ſhort continuance.

Warres pretending publike good, done for ſpight, worke moſt injuſtice, for they bend their accuſations againſt the mightieſt perſons.

Flatterie, the nurſe of vice, is the mother of falſe accuſattion but zeale of juſt appeales.

Kings becauſe they can doe moſt, are in accuſation the worſt, though they run into ills by compulſion.

Great men too much grac't, uſe rigour, and accuſe humilitie of dulneſſe.

Hee that accuſeth himſelfe is a juſt man, *Chryſoſt.*

Good muſt not bee drawne from Kings by force, nor accuſation by threats.

Fooles weepe when great men are accuſed, as pitying the fall of honour.

Hee that accuſeth himſelfe, and afterward anſwereth not, tempteth God, *Auguſt.*

Generall calamitie accuſeth Princes of generall imbecilitie.

When great men are accuſed and condemned, guilty vaſſals are hopeleſſe and deſperate.

No man may be both the accuſer and judge, *Plut.*

Princes indangered ſeeke their peace by any meane; and private perſons injured ſeeke revenge many times by falſe accuſation.

The greateſt wrongs that ever were effe-

cted, were then performed, when Princes feared to fall by surmise or accusation.

The accused is not guilty, untill he be convicted, *Lactan.*

Ex defendendo, quam ex accusando, uberior gloria comparatur, Cicero.

Accusator nocere, monitor prodesse, reprehendendo studet.

Of Slander.

Defin. *Slander is a part of envie, and every whit as vile and dangerous: it is the superfluitie of a cankered heart which inraged with choller, after an injurie received, or after some report thereof, wanting other meanes of revenge, doth with slanderous and reprochfull speeches give testimonie of his hate and malice.*

FOule mouthed detraction is his neighbours foe.

The nature of a slanderer, is to cal all things into question, and to approve nothing.

We kill hurtfull vipers if we spie them, but we nourish slanderers till they kill us.

As Rats and Mice eate and gnaw upon other mens meate, so the slanderer eateth and gnaweth upon the life and flesh of other men.

A tale unaptly told may be depraved.

Hee that hurteth his Neighbour by his tongue, woundeth his owne soule by his words.

They that speake evill, and slander the dead

dead, are like envious dogs, which bite and barke at ſtones, *Zeno.*

The corrupt heart breaketh out by the lewd tongue, and ſuch as ſpeake evill by all men, are monſters among good men.

Whoſoever uſeth to liſten much to miſ-reports, deſerveth either to loſe his hearing, or his eares, *Pub.*

A common ſlanderer, ſtriving to bring other men into hate, becomes odious himſelfe.

Beleeve not every report, neither be thou moved by vaine ſuggeſtions, leſt through light truſt thou loſe friends, or which is more bad, be counted a foole.

There are three ſorts of Man-ſlayers, they which kill, they which hate, and they which detract.

Itching eares doe ſwallow many wrongs.

He that truſteth to lewd tongues, is either ſwolne with hate, plagued with envie, conſumed with thought, endangered by revenge, or loſt in hope.

Nature hath given us two eares, two eyes, and but one tongue; to the end wee ſhould heare and ſee more than we ſpeake, *Socra.*

Though the tongue be but a ſmall member, yet it many times doth more hurt than the whole body beſide, *Patteo.*

Keepe thy tongue, and keepe thy friend, for few words covereth much wiſedome, and a foole being ſilent is thought wiſe.

Diverſitie of meates hurt digeſtion, and changeableneſſe of reports beget ſlander.

Long promiſes are figures of crueltie, and

large ſlanders the ſignes of great envie.

Slander offends the living, and gnawes upon the dead.

The ſlanderer doth ever unjuſtly accuſe, and ought to be puniſhed in the ſame ſort as the partie accuſed ſhould have beene, if the accuſation had beene found true.

Slanderers in ancient time have been marked in the forehead with a hot iron.

Apelles, after he had eſcaped a falſe ſlander, thus by his art deſcribed her in a Table painted: He pictured a Judge with the eares of an Aſſe, having on the one ſide two Ladies, Ignorance and Suſpition; before him falſe accuſation, with a countenance full of furie, holding in the left hand a burning torch, and with his right hand pulling a young man by the haire, who lifted up his eyes and hands to heaven; neere unto him was a man looking pale, earthly, and aſquint, which was envie; two Damſels followed falſe Accuſation, named Treaſon and Deceit; behind whom ſtood a Lady wailing and mourning, called Repentance, which faſtened her eyes upon a verie faire Lady called truth; declaring by this, that we ought not lightly to beleeve everie accuſation and ſlander that is brought unto us.

Aut in infamia, vulneribus, aut morte deſinit calumnia.

Detractor uno verbo tres ſimul jugulat homines, ſeipſum, auſcultantem, & cum cui detrahit.

Of

Of Scoffing.

Defin. *Quips or ſcoffes, are depraving from the actions of other men; they are the overflowing of wit, and the ſuperfluous ſcummes of conceits.*

TO play the ſcoffing foole well, is a ſigne of ſome wit, but no wiſedome.

All kinde of mockery ought to be ſhunned, which is a reproach covered with ſome fault, and which accuſtometh the mocker to raile and lie, and moveth more than an injurie, when it proceedeth from a will to out-rage and malice without neceſſity.

An Adder keepes his venome in his taile, but the poyſon of a Scoffer is in his tongue.

What is ſweet in the mouth is bitter in the ſtomack; and ſcoffes pleaſant in the eare are harſh to the beſt underſtanding.

A fault wilfully committed by ſcoffing, cannot be amended by repentance.

He that mockes a wiſe man with flatterie, mocks him with inſufficiencie.

Scoffes have not reward, but diſdaine; nor praiſe, but ill imployment.

To haunt the company of ſcoffers, is to be ſtained with ſcoffes.

To mocke the man that loves us is monſtrous villanie.

Good and evill follow one another, ſo doe ſcoffes and hatefull eſtimation.

The leaſt man can doe ſome hurt, and the abſurdeſt tongue can diſparage.

Hee that moſt ſcoffes ſhall bee moſt ſcoffed at for his reward.

To jeſt is tolerable, but to doe harme by jeſts is inſufferable, *Bias.*

It is better to doe well than ſpeake well, but eaſier to reprehend than to amend.

One Wolfe will not make war againſt another, neither will one ſcoffer contend in ſcoffs willingly with another; but when they doe, it proves either fatall or witty.

There are more mockers than well-meaners, and more fooliſh quips than good precepts.

Mocking is an artificiall injurie.

The faireſt beautie may prove faultie, and the wittieſt ſcoffe ridiculous.

It is better to have an open enemie than a private ſcoffing friend.

It is better to be borne fooliſh, than to imploy wit unwiſely.

The loſſe that is ſuſtained with modeſtie, is better than the gaine that is gotten with impudencie.

It is good to hold an aſſe by the bridle, and a ſcoffing foole at his wits end.

To be accounted a Noblemans Jeſter, is to be a mercenary foole, *Bias.*

He that makes an ordinary uſe of ſcoffing, ſhall never be well thought of in his life, nor finde happineſſe at his death.

Qui pergit que vult dicere, que non vult audiet.
Parva necat morſu ſpatioſum vipera Taurum:
A cane non magno ſæpe tenetur Aper.

Of

Of Phyſicke.

Defin. *Phyſicke is that naturall Philoſophie, which tendeth to the knowledge of man, and thoſe cauſes which concern the health and good eſtate of his bodie.*

PHyſicke is a continuall fountaine or ſpring of knowledge, by which wee maintaine long life.

The ſicke man deſireth not an eloquent Phyſitian, but skilfull, *Seneca.*

We begin to bee ſicke as ſoone as wee bee borne, *Auguſt.*

The infirmitie of the bodie is the ſobriety of the minde.

The ſtrength of the body is the weakeneſſe of the minde, and the weakeneſſe of the body the ſtrength of the ſoule.

Delicate fare is the mother of ſickneſſe.

Phyſicke rightly applyed is the repaire of health, and the reſtitution of a weake or decayed nature.

Next unto the glory of God, wee ought to regard the profit of the Common-wealth, and then Philoſophie, which is Phyſicke, nothing being more commodious.

Phyſicke being rightly uſed, is an art to finde out the truth both of divine and humane beginnings.

The ſcope of Phyſicke is to glorifie God in the workes of nature, teaching men to live well, and to helpe their neighbours.

A pratling Phyſitian is another diſeaſe to a ſicke man.

An Orator doth not alwayes perſwade, nor the Phyſitian cure, *Ariſt.*

To know the uſe of Phyſicke is ſweet, but to taſte it is unſavourie.

It is requiſite that hee be tormented with paine, which will not bee eaſed by Phyſicke.

Death holdeth a ſword againſt our throats, and Phyſicke a preſervative of health to our hearts.

Death is moſt deſired of them that be miſerable, and Phyſicke moſt eſteemed of them that be mightie.

They that be ſound themſelves, are more readie in counſell, than skifull in knowledge, to preſcribe rules of Phyſicke to the ſicke, *Bias.*

As a blinde man cannot ſee the fault of anothers eyes, ſo an unskilfull Phyſitian cannot perceive the defects of the body.

To take Phyſicke when the diſeaſe is deſperate, is to deſire the Phyſitian to helpe to conſume our ſubſtance.

Medicines be not meate to live by.

The patient unruly maketh the Phyſitian more cruell.

The thiefe is commonly executed that killeth but one man, and the Phyſitian ſcapeth that killeth a thouſand.

Phyſitians oftentimes doe uſe under the ſhew of honey to give their Patients gall, and by this meanes preſerve their health; whereas if they went plainely to worke, the ſicke would never take that which were wholſome, if not toothſome.

The

The number of Phyſitians is the increaſing of diſeaſes.

Great variety of medicines doe no good at all to a weake ſtomacke.

Some have compared thoſe which uſe often to take Phyſicke, to them which drive the Burgeſſes out of the City, to place ſtrangers in their roome.

Hippocrates above all other things recommendeth to a Phyſitian, that he ſhould well adviſe himſelfe, if in plagues and ordinary diſeaſes hee found nothing which was divine; that is to ſay, whether the hand of God were not the proper cauſe of the ſickneſs of the partie diſeaſed.

Phyſitians are happy men, becauſe the Sun makes manifeſt, what good ſucceſſe ſoever happeneth in their cures, and the earth buryeth what fault ſoever they commit, *Nicocles.*

Ægri, quia non omnes convaleſcunt, non idcirco nulla medicina eſt, Cicero.

Dat Galenus opus, dat Juſtinianus honores:
Ex aliis paleas, ex iſtis collige grana.

Of Paine.

Defin. *Paine, adverſity, or perturbations, are but affections and inclinations which come from our will, corrupted by the provocations and allurements of the fleſh, and which wholly reſiſt the divine nature of the reaſonable part of the ſoule, faſtning it to the body with the naile of diſcontentment.*

PAine is alwayes a companion of pleasure, and danger the hand-maid attending on delight.

To trouble a troubled man, is to redouble his paine.

Where adversities flow, there love ebbes; but friendship standeth stedfast in all stormes.

Prosperity getteth friends, but adversitie trieth them, *Pacu.*

In paine and judgment, the quality with the quantity must be considered.

It is lesse evill to suffer one, than to resist many.

The greatest misery that may bee, is to fall into unknowne misery.

Misery can never be so bitter, as eternall felicity is pleasant, *Erasmus.*

Danger alwaies attendeth at the heeles of pride and ambition.

Adversity quickneth our sleepy spirits; for by prosperity we learne but ignorance, by adversity we are taught knowledge.

Misery and life are two twins, which increase, are nourished, and live together.

He cannot rightly judge of pleasure, that never tasted paine.

As no fortune can dismay him that is of a courageous mind, so no man is more wretched than he that thinkes himselfe to be unfortunate.

In the time of calamity most men are more sorry for that their enemies can speake of their distresse, than for the paine they endure.

Adversities hapning to good men, may vex the

the mind, but never change their constancy.

As the most pestilent diseases doe gather unto themselves all the infirmity wherewith the body is annoyed, so doth the last misery embrace in the extremity of it selfe all his former mischiefes, & P.S.

Patience breeds experience, experience hope, and hope cannot be confounded.

The paine of death is for sin, the paine of conscience for sin, but the paine of hell is eternall.

The paine of the eye is lust, the paine of the tongue liberty, and the paine of both repentance.

Misery is full of wretchednesse, fuller of disgrace, and fullest of guiltinesse.

He suffers double punishment, that hath his payne prolonged.

He finds helps in adversity, that sought them in prosperity.

The remembrance of pleasures past aggravates the paines that are present.

A fawning friend in prosperity will prove a bitter foe in adversity.

It is hard in prosperity, to know whether our friends doe love us for our owne sakes, or for our goods, but adversity proves the disposition of mens minds.

Hee that lendeth to another in time of prosperity, shall never want helps himselfe in the time of adversity.

Ut secunda moderatè tulimus, sic non solum adversam, sed funditus eversam fortunam fortiter ferre debemus.

Nullus

Nullus dolor eſt, quem non longinquitas temporis minuat atque molliat, Cicero.

Of Teares.

Defin. *Teares or ſorrow, is a griefe or heavineſſe for things which are done and paſt; they are the onely friends to ſolitarineſs, the enemies to company, and the heires to deſperation.*

TEares are no cures for diſtreſſe, neither doe preſent plaints eaſe a paſſed harme.

There is no ſowre but may bee qualified with ſweet potions, nor any dolefull maladie, but may bee allayed with ſome delightfull muſick.

Teares crave compaſſion, and ſubmiſſion deſerveth forgiveneſſe, *Greg.*

The violence of ſorrow is not at the firſt to be ſtriven withall, becauſe it is like a mighty beaſt, ſooner tamed with following, than overthrowne by withſtanding.

Woe makes the ſhorteſt time ſeeme long, S.P.S.

Women are moſt prone to teares, and have them ſooneſt at command, *Eurip.*

Sorrow bringeth forth teares, as a tree bringeth forth fruit.

That griefe is beſt digeſted, that brings not open ſhame.

Bury the dead, but weepe not above one day, *Homer.*

We ſhall ſooner want teares than cauſe of mourning in this life, *Seneca.*

Sorrowes concealed, are more ſowre; and

ſmothered

ſmothered griefes, if they burſt not out, will breake the heart.

The heart that is greatly grieved, takes his beſt comfort when hee findes time to lament his loſſe.

Teares and ſighes declare the heart to bee greatly grieved.

A teare in the eye of a ſtrumpet, is like heat-drops in a bright Sun ſhine, and as much to be pittied as the weeping of a Crocodile.

Of ſorrow and lamentation commeth watching and bleared eyes.

Teares are the badges of ſorrow, *Archim.*

Paſſion is a moſt cumberſome gueſt unto it ſelfe, S.P.S.

Deepe conceited ſorrowes are like to Sea-Ivie, which the older it is the deeper root it hath.

Paſſions are like the arrowes of *Cupid*, which if they touch lightly, prove but toyes, but once piercing the skin they prove deepe wounds.

Where the ſmalleſt ſhew of teares is, there is oft-times the greateſt effect of ſorrow.

Teares in many eaſe the grieved heart; for griefe is like to fire, the more it is covered, the more it rageth, *Plutarch.*

Shedding of teares is the eaſing of griefe.

Teares are the fruits of paſſion, the ſtrength of women, the ſignes of diſſimulation; the reconcilers of diſpleaſures, and the tokens of a broken heart.

Teares are the food of the ſoule.

There are in the eyes three ſorts of teares; the

the firſt of joy, which in old men ſhew their kindneſſe; the ſecond of ſorrow, which in wretched men ſhew their miſery; the third of diſſimulation, which in women ſhew their nature.

Lay thy hand on thy heart when thy wife hath the teare in her eye, for then ſhe intendeth either to ſound thee, or to fift thee.

When griefe doth approach, if it be ſmall, let us abide it, becauſe it is eaſie to bee borne, but if it be grievous, let us beare with it, becauſe our glory ſhall be the greater.

Care not for ſorrow, it will either diſſolve, or be diſſolved.

How miſerable is that griefe which can utter nothing in torments! *Seneca.*

Men take a certaine pleaſure in weeping, when they lament the loſſe of friends.

Solon having buried his ſon, did weepe very bitterly: to whom when one ſaid, his teares were all in vaine; for that cauſe, quoth hee, I doe weep the more, becauſe I cannot profit with weeping.

Too much ſadneſſe in a man, is as much to be condemned, as over-much boldneſſe in a woman is to be deſpiſed, *Bias.*

Lepidus, by a long griefe conceived of the miſ-behaviour of his wife, ſhortned his owne dayes.

To lament with teares the follies of our former life, is profitable, but to grieve too much for worldly loſſes, is a ſigne of fooliſhneſſe.

Per lachrymas argumentum deſiderii quærimus,

&

& dolorem non sequimur, sed ostendimus; nemo enim sibi tristis est.

Curæ leves loquuntur, ingentes stupent, Senec.

Of Neighbours.

Defin. *Neighbours are those in whom wee finde towards us the greatest bonds of charity, and not as it is vulgarly taken, them that live neere about us.*

THe greatest love in us, next unto GOD, ought to bee love towards our neighbours.

Whatsoever duties wee performe in kindnesse towards our neighbours, we performe unto God.

Love is the first foundation of Marriage, and conjunction of neighbour-hood.

The end of a mans being is the glory of his Creatour, and the love of his Neighbour.

The love of neighbours appertaines mightily unto salvation.

Men are not borne for themselves, but for their Countrey, Parents and neighbors, *Cicero.*

All things on earth are created for men, and men created to worship God, and ayde one another.

Whosoever will follow nature, must love his neighbour, and maintaine society.

Themistocles selling certaine land, made it be proclaimed, that it had a good neighbour, *Plutarch.*

No man may slander or lye for his profit, because such gaine is his neighbours indignitie.

Duty and profit are two distinct things, and

separated

ſeparated, belonging to our neighbours and our ſelves.

Wee muſt eſteeme our neighbours love as dearely as the pureſt gold.

It is more praiſe-worthy to releeve one neighbour, than to kill many enemies.

Wee muſt frame all our actions to the glory of God, to the love of our neighbours, and the profit of our Common-wealth.

The tydings of a bad mans buriall comes never too ſoone to the eares of his neighbour.

The envie of a bad neighbour is worſe than the ſting of a Serpent.

He that lives alone lives in danger: ſocietie avoides many perils, *Marc. Aurel.*

The love of our neighbours binds us from unlawfull actions againſt them.

Gold is proved in the furnace, and a neighbours love tryed in time of trouble.

That neighbour is to bee well thought of, which is ready in good will to helpe according to his power.

A rolling ſtone never gathers moſſe, nor a fickle minded man love amongſt his honeſt neighbours.

The love of neighbours is the ſtrongeſt pillar to ſupport the Common-wealth.

Hee is careleſſe and uncharitable, which will play at Cardes whileſt his Neighbours houſe is burning.

Good turnes done to unthankfull neighbours, is like water poured into open ſieves.

Neceſſity ingendereth in a man war againſt himſelfe, and malice to hurt his neighbour.

Vt in re ruſtica, non ſatis eſt teipſum bonum eſſe colonum, ſed magni refert cujuſmodi habeas & vicinum; ſic in vita, non ſatis eſt ſi teipſum integrum virum præſtes, ſed refert cum quibus habeas conſuetudinem.

Nunc ego illud verbum experior vetus, aliquid mali eſſe propter vicinum malum, Plato.

Proverbs.

Defin. *Proverbs are the onely ſententious ſpeeches of authentique authors, or the uſuall phraſes begot by cuſtome.*

A Little ſtreame ſerveth to drive a light Mill.

A ſmall ſumme will ſerve to pay a ſhort reckoning.

A leane fee is a fit reward for a lazie Clarke.

A rowling ſtone gathers no moſſe.

All is not gold that gliſtereth.

Where is nought to be had the King loſeth his right.

It is good to ſtrike the iron while it is hot.

The burned child dreadeth the fire.

Soft pace goeth farre.

Good wine needeth no buſh.

Hunger is the beſt ſawce.

Sweet meat muſt have ſowre ſawce.

It is evill halking before a cripple.

Selfe doe ſelfe have.

Harme watch, harme catch.

Too much of one thing is good for nothing.

Hot ſup hot ſwallow.

A ſcabbed ſheepe will infect a whole flocke.

Like

Like maſter like man.

Looke not a given horſe in the mouth.

When the belly is full, the bones are at reſt.

He that reckoneth without his Hoſt, muſt reckon twice.

A carrion kite will never be good hawke.

He robbeth *Peter* to pay *Paul.*

Too much familiaritie breeds contempt.

Rome was not built in one day.

Better late thrive than never.

After death the Phyſitian.

After dinner muſtard.

No fire without ſome ſmoke.

A fooles bolt is ſoone ſhot.

All covet all loſe.

After a ſtorme commeth a calme.

It is better to bow than breake.

Need makes the old wife to trot.

Death dealeth doubtfully.

More coſt more worſhip.

It is an ill wind that blowes good to none.

Much coyne much care.

Much meat much maladie.

Much learning much ſorrow.

Looke before thou leape.

Time and tide tarrieth for no man.

Like lips like lettice.

Many things chance betweene the cup and the lip.

What is bred in the bone will never out of the fleſh.

Every man for himſelfe, and God for us all.

Bare words are no lawfull bargaine.

It is good ſleeping in a whole skinne.

The

The end trieth all.
In little medling lyeth much reſt.
Wake not a ſleeping Lion.
The veſſell will ſavour of the firſt liquor.
One ſwallow brings not a ſummer.
White ſilver dies blacke lines.
Fire is as hurtfull as healthfull.
Water is as dangerous as commodious.
Credit ought rather to bee given to the eyes than to the eares.
Where many words are ſpoken, truth is held in ſuſpition, *Stobeus.*
He that goeth a borrowing goeth a ſorrowing.
A friend in the Court is better than money in thy purſe.
He gives twice that giveth quickly.
He that ſpareth to ſpeake ſpareth to ſpeed.
Service willingly offered is commonly refuſed and ſuſpected.
A mans owne manners doe ſhape him either good or bad fortunes.
A neere friend is better than a farre dwelling kinſman.

Diſcipulus prioris poſterior dies.
Dulce bellum inexpertis.

Of Sentences.

Defin. *Sentences are the pithie and ſweet flowers of wit, compiled in a readie and deliberate brain, and uttered in ſhort and elegant Phraſes.*

HE that deſireth to make a good market of his wares, muſt watch opportunitie to open his ſhop. Where

Where the foundation is weake, the frame tottereth, and where the root is not deepe, the tree falleth.

Where the knot is looſe the ſtring ſlippeth, and where the water is ſhallow no veſſell will ride.

Where ſundrie flies bite, the gall is great, and where everie hand fleeceth the ſheepe goeth naked, *Demoſt.*

He that talketh much and doth little, is like unto him that ſailes with a ſide-winde, and is borne with the tide to a wrong ſhore.

Eagles flie alone, and they are but ſheepe that alwaies flocke together.

The meane man muſt labour to ſerve the mightie, and the mighty muſt ſtudie to defend the meane.

Standing pooles gather filth, and flowing Rivers are alwayes ſweet.

He that bites of every weed to ſearch out the nature, may light upon poyſon; and hee that loves to bee ſitting of every Cloud, may be ſmitten with a thunder-ſtroake.

A wanton eye is the dart of *Cephalus*, that where it levelleth there it lighteth, and where it hits woundeth deepe.

Depth of wiſedome, height of courage, and largeneſſe of magnificence get admiration.

Truth of word, meekeneſſe, courteſie, mercie and liberalitie ſtirre up affection.

There is no man ſuddainly excellent good, or extremely evill, but growes either as hee holds himſelfe up in vertue, or lets himſelfe ſlide to vice.

Cunning

Cunning to keepe is no leſſe commendable than courage to command.

The Court of affection is held by the racking ſteward repentance, *S. P. S.*

As life without learning is unpleaſant, ſo learning without wiſedome is unprofitable.

He properly may bee called a man, that in his behaviour governeth himſelfe like a man, that is to ſay, conformable unto ſuch things as reaſon willeth, and not as the motions of ſenſualitie willeth.

Examples of the dead that were good, doe profit men more to live well, than the counſel of the wicked that be living, which doth interre and bury thoſe that are now alive.

Far better it is to bee a tenant of libertie, than a land-lord of thrall.

He that makes himſelfe a ſheepe ſhall bee eaten of the wolfe.

He that loſeth favour on land to ſeeke fortune at ſea, is like him that ſtared ſo long at a ſtarre that he fell into a ditch.

Small helpes joyned together waxe ſtronger.

He is unworthie to be a maſter over others, that cannot maſter himſelfe, *Pho.*

A Maſter ought not to bee knowne by the houſe, but the houſe by the maſter.

A buſie tongue makes the minde repent at leiſure.

By repentance wee are drawne to mercy, without whoſe wings wee cannot flye from vengeance.

Where the demand is a jeſt, the fitteſt anſwere is a ſcoffe, *Archim.* When

When Dogges fall a ſnarling, Serpents a hiſſing, and women a weeping, the firſt meanes to bite, the ſecond to ſting, and the third to deceive.

A ſubtle Wolfe will never hunt too neare his owne den.

Such as be borne deafe or blinde, have commonly their inward powers the more perfect.

Hee that helpeth an evill man, hurteth him that is good, *Crates.*

When that thing cannot be done that thou wouldeſt, then ſeeke to compaſſe that which thou knoweſt may be brought to paſſe.

Contempt is a thing inolerable, foraſmuch as no man can thinke himſelfe ſo vile that he ought to be deſpiſed.

Suddaine motions and inforcements of the minde, doe often breake out either for great good, or great evill, *Homer.*

Many men labour to deliver themſelves from contempt, but more ſtudie to be revenged thereof.

It is the corrupting of the good to keepe companie with the evill, *Greg.*

The eye can never offend, if the mind would rule the eye.

Where there is diviſion there is confuſion, *Solon.*

That perſon is not worthy to live, that taketh not care how to live well.

Negligence in private cauſes is very dangerous.

Solitarineſſe is the ſlye enemie that doth moſt ſeparate a man from doing well, *S. P.S.*

He that mindeth to conquer muſt be careful.

Money

Money borrowed upon uſury, bringeth miſerie; although for a time it ſeeme pleaſant.

For a ſhort pleaſure long repentance is the hire, *Xenocra.*

Private loſſes may bee holpen by publike paines.

Immoderate wealth cauſeth pride, pride bringeth hatred, hatred worketh rebellion, rebellion maketh an alteration and changeth Kingdomes.

The kinde of contemplation that tends to ſolitarineſſe, is but a glorious title to idleneſſe.

Liking is not alwayes the child of beautie.

Jealouſie is the harbinger of diſdaine.

All is but lip-wiſedome that wants experience.

Who will reſiſt love, muſt either have no wit, or put out his eyes.

Love is to a yeelding heart a King, but to a reſiſting, a Tyrant, *S. P. S.*

Feare is the onely knot that knitteth a Tyrants people to him, which once being untied by a greater force, they all ſcatter from him like ſo many birds whoſe Cages are broken, *S. P. S.*

Ambition and love can abide no lingering.

No thraldome to the inward bondage.

The right conceit of yong men, is, that they thinke they then ſpeake wiſely, when they cannot underſtand themſelves.

He that will needs ſtir affections in others, muſt firſt ſhew the ſame paſſion himſelfe.

Things loſt by negligence, muſt be recovered by diligence.

As

As rewards are neceſſarie for well-doers, ſo chaſtiſements are meet for offenders.

Vertue, like the cleere heaven, is without clouds, *S. P. S.*

Hee that will blame another, muſt firſt be blameleſſe himſelfe, eſpecially in the matter that he blameth another for.

Suſpition breedeth care, and the effects of crueltie ſtir up a new cauſe of ſuſpition.

It is beſt dealing with an enemie when hee is at the weakeſt, *Aurel.*

The better ſort eſchew evill for ſhame; but the common people for feare of puniſhment.

Lawes not executed are of no value, and as good not made as not practiſed.

Things that are wrongfully gotten have no certaine aſſurance

Not as men would, but as men may, and as the nature of things doe require, ſo ſhould they deale.

Where flatterers beare rule, things come to ruine, *Pompeius.*

Such is the man and his manners, as his delight and ſtudie is.

By diligence and paines taking all may be amended that is amiſſe.

When things are in extremity, it is good to be of good cheere, and rather indeavour to amend them, than cowardly to faint and deſpaire of all.

They that truſt much to their friends, know not how ſhortly teares be dried up.

God and Nature doe ſet all things to ſale for labour.

Grea

Great is the value of order and foresight to governe things well.

Man can better suffer to be denied, than to be deceived.

Lingering is most lothsome, when necessity requireth hast, *Quint.*

The carefulnesse of the wicked, causeth the godly to looke about them.

All passages are open to the stout and valiant minded man.

Flying tales and flattering newes doe never good to any State.

It is better to fight with an enemy at his owne home, than for him to fight with us in our Countrey.

Private wel-fare is not to be preferred before Commonweale.

Wise men being wronged are to be feared of the wrong-doers.

Careless men are ever most nigh unto their owne harme.

Faire promises make fooles faine, and flatterers seeke by discrediting others to benefit themselves.

Good men sometimes are in greater danger for saying the truth, than evill men for speaking falsely, *Plaut.*

Of one inconvenience oftentimes suffered, many mischiefes commonly follow.

Forbearance of speech is most dangerous, when necessity requireth to speake.

A bold speech upon a good cause deseryeth favour.

Sleepe and food are enemies to the mourning, which passion perswadeth to bee reasonable, *S.P.S.*

Often ſuſpecting of others, commeth of ſecret condemning our ſelves.

Advancement is the moſt mortall offence to envie.

Through diligence and care things may be redreſſed, which were by ſloth and negligence forborne, *Aurel.*

He doth wrong that giveth cauſe of warre, not he that ſeeketh the redreſſe of wrong.

The leſſe one feareth his enemie, the nigher he is to his owne harme.

It is better to begin warre, than to abide warre.

Such as are careleſſe in their owne cauſes, hardly can be carefull about other mens affaires, *Thales.*

Corrrupt officers never want matter to ſatisfie their corrupt mindes.

It is folly to refuſe the ayde of a ſtranger, when we may have it, and are in need thereof.

Theſe three chiefe points are neceſſarily belonging to a Counſeller, to be bold, plaine, and faithfull.

That City is of no value, the which is not of ability enough to puniſh wrong-doers, neither is that Common-weale any thing worth at all, where pardon and interceſſion prevaile againſt Lawes.

The minde of man is his guide in all things, and the ſame is onely to bee inſtructed and trained up with knowledge and learning.

To know well and to doe well, are the two points belonging to vertue, *Origen.*

Vertue is praiſed of many men, but very few deſire to follow her effectually.

Honour

Honour got by vertue hath perpetuall aſſurance, *Cicero.*

That man cannot long endure labour, which wanteth his naturall kinde of reſt.

The minde of man is man himſelfe, and needeth continuall teaching.

Though that all new chances cauſe preſently new thoughts, yet thereby we attaine more ſtedfaſtneſſe againſt miſhaps to come.

After the unlawfull getting of a covetous father, followeth the riotous ſpending of a prodigall ſonne.

Ita vivendum eſt cum hominibus, tanquam Deus videat; ita loquendum, tanquam Deus audiat.

Omnia præclara rara, nec quidquam difficilius quam reperire quod ſit omni ex parte in ſuo genere perfectum.

Of Similitudes.

Defin. *Similitudes or likneſſes, are the Images or Pictures of the things to which they are compared, lively explaining one thing in a farre different object.*

AS that member is nothing profitable, but rather hurtfull to the bodie, which by corruption is lame and unperfect: ſo that ſubject whoſe minde is drawne into ſundry practices of diſcord, working the diſquiet of a common peace and tranquility, may be juſtly cut off, as an unprofitable part, or canker in a Common-wealth.

As the vertue of a Prince is the chiefeſt authority of the Magiſtrate, ſo are the good

conditions of the Rulers, the beſt ſtay and ſtrongeſt defence of inferiours, *Plut.*

As he is not fortunate which is poore and deformed, ſo they are not to bee accounted happie, which are onely rich and beautifull.

As plants meaſurably watred grow the better, but being watred too much are drowned and die, ſo the minde with moderate labour is refreſhed, but with over-much it is utterly dulled, *Eraſ.*

As any thing, bee it never ſo eaſie, is hard to the idle; ſo any thing, bee it never ſo hard, is eaſie to the wit well employed, *Ennius.*

As a Shippe having a ſure Anchor may lye ſafe in any place, ſo the minde that is ruled by perfect reaſon is quiet every where.

As that fire ſmoaketh not much which flameth at the firſt blowing, ſo the glorie that brightly ſhineth at the firſt, is not greatly envied at; but that which is long in getting is alwayes prevented by envie.

As the man that drinketh poiſon deſtroyeth himſelfe therewith, ſo hee that admitteth a friend ere he perfectly know him, may hurt himſelfe by too much truſting him.

As the perfect gold, which is of a pure ſubſtance, ſooner receiveth any forme than the ſturdie ſteele, which is groſſe and maſſie metall; ſo womens effeminate minds are more ſubject to affection, and are ſooner fettered with the ſnare of fancie, than the hard hearts of men.

As golden pillars doe ſhine upon the ſoc-

kets of silver, so doth a faire face with a ver- tuous minde, *Perian.*

Like as a good Musician, having any key or string of his instrument out of tune, doth not immediatly cut it off, and cast it away, but either with straining it higher, or slaking it downe lower by little and little causeth it to agree; so should Rulers rather reforme transgressions by small corrections, than seeke to cast them away for every trespasse.

As *Apollidorus* was wont to say of *Chrysippus* bookes, that if other mens sentences were left out the pages would bee voyd: so may wee speake of brokers; for if other men enjoyed their goods, their ware-houses would bee quickly empty.

As the strong bitternesse of the Alloe tree taketh away the sweetnesse of the sweetest honey, so evill workes destroy and take away the praise of good deeds.

As a vessell is knowne by the sound, whether it be whole or broken; so are men proved by their speech, whether they be wise or foolish, *Demost.*

As wine in *Platoes* opinion is the daughter of veritie, so love in *Iambicus* censure is the fruit of idlenesse.

As in feasts hunger is the best sawce, so of Guests mirth is the best welcome.

As the occurrence of many things bringeth much trouble, so the considerations thereof procureth experience.

Like as a battered or crazed ship, by drinking in of water, not only drowneth her selfe, but all those that are in her; so a Ruler, by

uſing viciouſneſſe, deſtroyeth not himſelfe alone, but all others beſides that are under his government.

As ignorant Governours bring their Country into many inconveniences, ſo ſuch as are divelliſhly politicke utterly overthrow the State.

As truth is the centre of Religion, ſo contrary opinions founded on evill examples, are the corruptions of the world, and the bringers in of Atheiſme.

As it becommeth ſubjects to bee obedient to their Soveraigne, ſo it behoveth that the King be carefull for the commodity of his Common-weale, *Sigiſ.*

As there is no deliberation good that hangeth on delay, ſo no counſell is profitable that is followed unadviſedly.

As the Kingdome is moſt ſtrong where obedience is moſt nouriſhed, ſo the State is moſt dangerous, where the ſouldier is moſt negligently regarded.

As no Phyſitian is reputed good, that healeth others, and cannot heale himſelfe; ſo is he no good Magiſtrate, that commandeth others to avoyd vices, and will not ſhun evill himſelfe, *Marc. Aurel.*

As the greene leaves outwardly ſhew that the Tree is not dry inwardly, ſo the good workes openly teſtifie the zeale of the heart inwardly, *Eraſ.*

Like as a governour of a ſhip is not choſen for his riches, but for his knowledge, ſo ſhould the chiefe Magiſtrate in every city be choſen rather for his wiſdome and godly zeale, than

for

for his wealth and great poſſeſſions.

As the goodneſſe of wiſe men continually amendeth, ſo the malice of fooles evermore increaſeth, *Pythag.*

As they which cannot ſuffer the light of a candle, can much worſe abide the brightneſſe of the Sunne; ſo they that are troubled with ſmall trifles, would bee more amazed in weightie matters.

As fire caſt into the water is quickly quenched, ſo a falſe accuſation againſt an honeſt life is ſoone extinguiſhed.

As the Canker eateth and deſtroyeth iron, ſo doth envie eate and conſume the hearts of the envious.

As the ſavour of ſtinking carrion is noyſome to them that ſmell it, ſo is the ſpeech of fooles tedious to wiſe men that heare it, *Solon.*

As the wicked and malicious perſon is moſt hardy to commit greateſt crimes; ſo is hee moſt cruell and ready, wickedly to give ſentence againſt another for the ſame offence.

As men eat divers things by morſels, which if they ſhould eate whole would choak them, ſo by divers dayes we ſuffer troubles, which if they ſhould all come together, they would make an end of us in one day.

As ſinne is naturall, and the chaſtiſement voluntary, ſo ought the rigour of juſtice to be temperate, ſo that the miniſters thereof ſhould rather ſhew compaſſion than vengeance; whereby the treſpaſſers ſhould take occaſion to amend their ſinnes paſt, and not to revenge the injury preſent, *Hermes.*

As when the wood being taken from the fire, and the embers quenched, yet nevertheleſſe the ſtones oft times remaine hot and burning; ſo the fleſh, though it be chaſtiſed with hot and drie maladies, or conſumed by many yeares in travaile, yet concupiſcence abideth ſtill in the bones, *Antiſt.*

As after great ſtormes the ayre is cleere, ſo after the flouds of repentant teares the conſcience is at quiet.

As darnell ſpringeth up among good wheat, and nettles among roſes, even ſo envie groweth up among vertues, *Theom.*

As the leaves of a booke which is ſeldome uſed will cleave faſt together, even ſo the memory waxeth dull, if it bee not oft quickened.

Like as an adamant draweth by little and little the heavie iron, untill at laſt it be joyned with it: ſo vertue and wiſedome draw mens mindes to the practice thereof.

As a veſſell cannot bee knowne whether it bee whole or broken, untill it hath liquor in it, ſo can no man be knowne what he is before he be in authority.

As it is great fooliſhneſſe to forſake the cleere fountaines, and to drinke puddle water; ſo it is great folly to leave the ſweet doctrine of the Evangeliſts, and to ſtudy the dreames of mens imaginations.

As ſight is in the eye, ſo is the minde in the ſoule, *Sopho.*

As deſire is glad to embrace the firſt ſhew of comfort, ſo is deſire deſirous of perfect aſſurance, *S. P. S.*

Vt ad cursum Equus, ad arandum Bos, ad indagandum Canis: Sic homo ad duas res, intelligendum, & agendum, natus est, quasi immortalis Deus, Cicero.

Vt ager, quamvis fertilis, sine cultura fructuosus esse non potest, sic sine doctrina animus.

Of Bravery.

Defin. *Bravery is a riotous excesse, either in Apparell or other ornament, it is also a part of pride, and contrary to decency & comelinesse.*

Excesse of bravery, brings a man of much wealth quickly to poverty.

Pride joyned with many vertues, choakes them all.

They that rather delight to decke their bodies than their soules, seeme men rather created for their bodies than their soules,

Excesse in vanity hath never end.

Theft or violent death ever waiteth at the heeles of excesse.

They never can be carefull to keep a meane in husbanding another mans wealth, which are careless in bestowing their owne substance upon excesse.

To spend much beyond power, and hope much upon promises, makes many men beggers which were left wealthy.

He that employeth his substance in bravery, shall quickly bring his estate to beggery.

The cause why bravery is so much esteemed, is the respect the world taketh of the outward appearance, & neglect of the inward excellence.

There are three things that coſt dearely, and conſume quickly, a fair woman that is unchaſte, a rich Garment that hath many cuts, and a wealthy ſtock on an ill husband.

A fool cloathed in a gay garment, if he get any courteſie, may thanke his weed and not his wit, *Archim.*

As the weed cannot be eſteemed precious, for the faire flowre which it beareth, ſo ought no man to be accounted vertuous for the gay garment which he weareth.

Building may be overthrowne with wind, Apparell conſumed with Moths; what folly is it then for men to delight in that which the light wind can waſte, and the ſmall worme deſtroy?

Hee that waſteth his wealth to follow every faſhion, and hateth his ſubſtance to maintaine his bravery, may bee counted the mercers friend, the Taylers foole, and his owne foe. *Bias*

Rich clothes are beggers weeds to a diſconted minde.

Bravery of Apparell is nothing worth if the minde be miſerable.

Deſire of that wee cannot get, torments us, hope of that we may have, comforts us, and the bravery of that we poſſeſſe, makes us become proud.

As oyl being caſt upon the fire, quencheth not the flame, ſo bravery beſtowed upon the body, never humbleth the Soule.

As it is no wiſedome, in admiring the Scabbard to deſpiſe the blade; ſo it is meere folly, to praiſe a man for his bravery, and diſcom-

mend

mend him for his decency.

Raine can never cauſe the Corne to bring forth any fruit, which is ſowne upon hard ſtones, nor ſpeech cannot perſwade a proud man to become an enemy to brave apparell.

Gorgeous garments are markes of Pride, and nets of riotouſneſſe.

As a man would judge one to bee ill at eaſe, that weareth a plaiſter upon his face, or one that hath beene ſcourged, to be puniſhed by the Law, ſo doth painting betoken a diſeaſed ſoule, marked with Adultery.

Woe to that Beauty which ſleepeth not with the face, *Horace.*

If by the Civill Law the childe may have an action of the caſe, againſt him which ſhall deface the portrait of his Father; wee will imagine how much it diſpleaſeth God, if by artificiall painting wee ſeeke to correct his workemanſhip.

Painting haſtens wrinckles before old age come, *Chryſ.*

Thoſe which are curious in decking of the body, deſpiſe the care of their ſoule.

All kind of painting, artificiall garniſhing, and colouring of haire, was forbidden among the Spartans.

Splendida ſit nolo, ſordida nolo cutis.
Sint procul à nobis juvenes ut fœmina compti.

Of Boaſting.

Defin. *Boaſting is a part of pride, wherein a man ſeeketh to extoll himſelfe vaine-glorioufly, beyond*

yond his deserving, or the repute of the world of any action done.

A Dogge that barketh much will bite but little, and the man that useth to make great promises, will yeeld but small performance in the end.

Good wits are often hindered by shamefac'tnesse, and perverse conceits are boldned by impudency.

Many mens threatnings be more fearfull in hearing, than hurtfull in effect.

Hee boasteth in vaine of his great Linage, that having no goodnesse in himselfe, seeketh to bee esteemed for the Nobility of his Ancestors.

Great offers are often promised in words, and seldome performed in deeds.

There be many which can boast of battails, that never fought in the fields.

Where the matter it selfe bringeth credit, a man for his glosse deserveth small commendation.

Great boast giveth least courage, and many words are signes of small wit.

Arrogancy is alwaies accompanied with Folly, Audacity, Rashnesse, Insolency, and Solitarinesse, *Plato*.

A boasting tongue is a manifest signe of a cowardly heart, *Bias*.

Crassus boasting of his mightie Armie, was prettily answered, It is not their multitude which follow thee, but thy courage in leading them which shall make thee famous.

No

No man may truly bragge of what he hath, ſith what he hath may be loſt, *Eur.*

Tullie gloried in that he had amplyfied the Latine tongue.

The world can boaſt of nothing but vanity, neither can vanity brag of any thing more than the end.

Hee that boaſteth himſelfe to know every thing, is moſt ignorant; and he that preſumeth to know nothing is wiſe, *Plato.*

Boaſt is but the ſcumme of thought, vaniſhing with fading pleaſure, and entertained by fooliſh objects.

Great threatnings are like big winds, they bluſter ſore, but they end ſoone.

It is fooliſh boaſt, whereby men make manifeſt their owne ignorance.

Where good wine is there needs no Garland, and where vertues are there needs no commendation.

Of few words, enſue many effects; of much boaſting, ſmall beliefes.

Thoſe that boaſt moſt, faile moſt, for deeds are ſilent,

To fill thy mouth with boaſting, is to fill thy name with ſlander.

It is better to be ſilent, than to bragge or to boaſt vaine-gloriouſly, any thing in our owne commendations.

Vanam gloriam ſemper ſequitur infamia, & qui inſolenter utitur gloria, incidit in ignominiam.

Phidias *ſui ſimilem ſpeciem incluſit in clypeo* Minervæ, *cum inſcribere liceret.*

Of

Of Nature.

Defin. *Nature is that ſpirit or divine reaſon, which is the efficient cauſe of naturall works, and the preſerving cauſe of thoſe things that have being through the onely power of the heavenly Word, which is the work-maker of nature, and of the whole world: and hath infuſed into every thing a lively vertue and ſtrength, whereby it encreaſeth, and preſerveth it ſelfe by a naturall faculty.*

NAture in deſpight of time will frowne at abuſe.

Nature hath a certaine predominant power over the minde of man.

The man that liveth obedient to nature, can never hurt himſelfe thereby.

Actions wrought againſt Nature, reape deſpight; and thoughts above Nature, diſdaine.

As Art is a help to Nature, ſo is Experience the triall and perfection of Art.

As nature hath given beauty, and vertue given courage, ſo nature yeeldeth death, and vertue yeeldeth Honour.

Nature is above art in the ignorant, and vertue is eſteemed above all things of the wiſe.

It is hard to ſtraiten that by art, which is made crooked by nature, *Peri.*

Nature is pleaſed in the Eye, Reaſon in the minde, but Vertue in both.

Conſider what nature requires, and not how much affection deſires.

Nature

Nature guideth beasts, but reason ruleth the hearts of men.

Such as live according to nature, are never poore, and according to the opinion of men, they are never rich: because nature contenteth her selfe, and Opinion doth infinitely covet.

Philip, King *Alexanders* Father, falling upon the sands, and seeing there the mark and print of his body, said; How little a plot of ground is nature content with, and yet wee covet the whole world.

The God, which is God of nature, doth never teach unnaturalnesse, *S.P.S.*

Nature is higher prized than Wealth, and the love of Parents ought to be more precious than dignity.

Fire cannot be hid in straw, nor the nature of man so concealed, but at the last it will have his course.

In nature nothing is superfluous, *Arist.*

Where nature is vicious, by learning it is amended, and where it is vertuous, by skill it is augmented.

There is no greater bond than duty, nor straiter law than nature, and where nature inforceth obedience, there to resist, is to strive against God, *Lactan.*

Liberall Sciences are most meet for liberall men, and good Arts for good natures.

Nature without learning and good bringing up, is a blinde guide; Learning without nature, wanteth much, and use without the two former is unprofitable.

Nature being alwayes in a perpetuall motion,

tion, desireth to be driven to the better part, or else she suffereth her selfe to be weighed down as a ballance to the worser.

Nature is our best guide, whom if we follow, we shall never goe astray, *Arist.*

Nature friendly sheweth us by many signes what she would, what she seeketh, and what she desireth; but man by some strange meane waxeth deafe, and will not heare what she gently counselleth.

Nature is a certaine strength and power, put into things created by God, who giveth to each thing that which belongeth unto it.

Quod satiare potest dives natura ministrat,
Quod docet infrænis gloria, fine caret:
Hoc generi hominum à natura datum, ut qui in familia laus aliqua fortè floruerit, hanc fere qui sunt ejus stirpis (quod sermo hominum ad memoriam patrum virtute celebratur) cupidissima persequuntur.

Of Life.

Definition. Life, which wee commonly call the breath of this world, is a perpetuall battell, and a sharp skirmish, wherein we are one while hurt with envie, another while with ambition, and by and by with some other vice, besides the sudden onsets given upon our bodies by a thousand sorts of diseases, and flouds of adversities upon our spirits.

LIfe is a pilgrimage, a shadow of joy, a glasse of infirmity, and the perfect path-way to death.

All

All mortall men ſuffer corruption in their ſoules through vice; and in their bodies through wormes.

It is a miſerable life where friends are feared, and enemies nothing miſtruſted.

It is better not to live, than not to know how to live, *Saluſt*,

It is hard for a man to live well, but very eaſie to die ill.

If a good man deſire to live, it is for the great deſire he hath to doe good; but if the evill deſire to live, it is for that they would abuſe the world longer.

The children of vanity call no time good, but that wherein they have according to their owne deſire, and doe nothing but follow their owne filthie luſts.

Mans life is like lightning, which is but a flaſh, and the longeſt date of yeeres but a bavens blaze.

Men can neither inlarge their lives as they deſire, nor ſhun that death which they abhor, *Menan.*

A deteſtable life removeth all merit of honourable buriall.

By life groweth continuance, and by death all things take end.

Life and death are in the power of the tongue, *Guevara.*

The man that defireth life, and feareth death, ought carefully to governe his tongue.

Life is ſhort, yet ſweet, *Eurip.*

Life to a wretched man is long, but to him that is happy, very ſhort, *Menan.*

Mans life is a warfare, *Seneca.*

The

The mortall life which wee enjoy, is the hope of life immortall, *Aug.*

An undefiled life is the reward of age, *Aug.*

No man is ſo old, but thinketh he may yet live another yeere, *Hierom.*

The breath that maintaineth life endeth it.

A good life is the readieſt way to a good name, *Aurel.*

Better it is to be carefull to live well than deſirous to live long.

A long life hath commonly long cares annexed with it.

Moſt men in theſe dayes will have precepts to be ruled by their life, and not their life to be governed by precepts.

Fooles when they hate their life, will yet deſire to live, for the feare which they have of death, *Crates.*

Mans life is lent him for a time, and hee that gave it may juſtly demand it when hee will.

They live very ill, who alwayes thinke to live.

To a man in miſery life ſeemeth too long, but to a worldly minded man living at pleaſure life ſeemeth too ſhort, *Chilo.*

What a ſhame is it for men to complaine upon God for the ſhortnes of their life, when as they themſelves, as ſhort as it is, doe through riot, malice, murthers, care and wars, make it much ſhorter, both in themſelves and others, *Theophraſtus.*

——— *hoc eſt*
Vivere bis, vitâ poſſe priore frui.

Eſt

Est nostra vino vita quam simillima
Acescit, est quam reliqua parva portio.

Of the Soule.

Defin. *The soule is a created substance, invisible, incorporall, immortall, resembling the image of her Creatour, a Spirit that giveth life to the body, whereunto it is joyned: a nature alwaies moving it self, capable of reason and the knowledge of God, to love him, as being meet to be united to him through love to eternall felicitie.*

THe greatest thing that may be said to bee contained in a little roome, is the soule in a mans body, *Plato.*

An holy and undefiled Soule is like Heaven, having for her Sunne, understanding, and the Seale of Justice and Charitie; for the Moone, Faith; and Vertues for the Starres.

Every soule is either the Spouse of Christ, or the adultéresse of the devill, *Chrys.*

The minde is the eye of the soule, *Plat.*

The soule is compounded of understanding, knowledge, and Sense; from which all Sciences and Arts proceed, and from these shee is called reasonable.

The Soule is divided into two parts, the one Spirituall or Intelligible, where the discourse of reason is; the other brutish, which is the sensuall will of it selfe, wandring where all motions contrary to reason rest, and delighting onely to dwell where evill desires doe inhabit.

The

The actions of the ſoule, are will, judgement, ſenſe, conceiving, thought, ſpirit, imagination, memory, and underſtanding.

The incomparable beautie of the ſoule, is Prudence, Temperance, Fortitude, and Juſtice.

All the felicity of man, as well preſent as to come, dependeth on the ſoule, *Clem.*

The ſoule is the organ and inſtrument of God, whereby he worketh in us, and lifteth us up to the contemplation of his Divine power and Nature.

The ſweeteſt reſt and harbour for the ſoule, is a conſcience uncorrupted.

The ſoule payeth well for hire in the body, conſidering what ſhe there ſuffereth.

The ſoule of the juſt man is the ſeate of wiſedome, *Aug.*

The body is the ſepulchre of a dead ſoule.

The ſoule is the breathing of God, *Ambr.*

If the ſoule be good, the ſtroake of death cannot hurt thee, for thy ſpirit ſhall live bleſſedly in heaven, *Baſil.*

As they that have healthfull bodies eaſily endure both cold and heat, ſo they that have a ſtayed and ſetled ſoule, have the dominion over anger, griefe, joy, and all other their affections, *Plato.*

It is not death that deſtroyeth the ſoule, but a bad life.

A ſound ſoule correcteth the naughtineſſe of the body.

All mens ſoules are immortall, but the ſoules of the righteous are immortall and divine, *Socrates.*

It is good to have a regard to the health of the minde, that the body thereby may be preserved from danger.

The diſeaſes of the bodie are eaſie to be cured, but for the malady of the minde no medicine can be found.

The pleaſure of the minde excelleth the pleaſures of the body.

By what other name canſt thou call the ſoule, than God dwelling in a mans body?

It is as great charity to edifie the ſoule, as ſuſtaine the body, *Bern.*

The nobility of the ſoule is alwayes to bee thought upon.

The ſoule in the fleſh, is as amongſt thorns, *Bernard.*

The ſoule is the naturall perfection of the body, *Aurel.*

The body conſidereth nothing but what is preſent, the minde conceiveth what is paſt and what is to come.

The ſoule of man is an incorruptible ſubſtance, apt to receive either joy or paine, both here and elſewhere, *Solon.*

While the ſoule is in the company of good people it is in joy, but when it is among evill men, it is in ſorrow and heavineſſe.

As the body is an inſtrument of the ſoule, ſo is the ſoule an inſtrument of God.

The body was made for the ſoule, and not the ſoule for the body.

Looke how much the ſoule is better than the body, ſo much more grievous are the diſeaſes of the ſoule than the griefes of the bodie, *Diogenes.*

By

By the justice of God the soule must needs be immortall, and therefore no man ought to neglect it, for though the body die, yet the soule dieth not.

The delights of the soule are to know her maker, to consider the works of heaven, and to know her owne state and being.

Tres vitales spiritus creavit Omnipotens: unum qui carne non tegitur: alium, qui carne tegitur, sed non cum carne moritur: alium, qui carne tegitur, & cum carne moritur: primus Angelorum, secundus hominum, tertius brutorum est.

Of the Senses.

Defin. *Senses are the powers of the soule and body in number five; Seeing, Hearing, Smelling, Tasting, and Touching.*

Of Seeing.

Tullie would never leave, untill the Eye, the Eare, the Mouth, and every sense of his Auditors were full.

The Eyes were given to men, to bee as it were their watch-towers and sentinels, the guiders and leaders of the body.

Of more validity is the sight of one eye, than the attention of ten eares; for in that a man seeth his assurance, and that he heareth may be an errour.

The sight, the affections, and the hands, are instruments to gather bribes.

What can saying make them beleeve, whom seeing cannot perswade? *S. P. S.*

A wanton eye is a meſſenger of an unchaſte heart, *Auguſt.*

Marcus Varro was ſirnamed *Strabo*, for his quicke ſight, that from *Lilibeum*, a Province in *Sicilia*, he could tel the number of the ſaile of ſhips which came out of the Haven of *Carthage.*

He that is borne blinde, is wiſer than the deafe or dumbe, *Ariſtotle.*

Blindneſſe it ſelfe commends the excellency of ſight, *Auguſt.*

The Eye is the moſt precious part of the body, and therefore it is ſaid, I will keepe thee as the apple of mine eye.

The eyes are the windowes of the body, or rather of the ſoule, which is lodged in it.

The ſight is the chiefeſt ſenſe, and the firſt miſtreſſe that provoketh men forward, to the ſtudy and ſearching of knowledge and Wiſedome.

By hearing, not ſeeing, wee come to the knowledge of truth.

Hearing is the preparation of the ſight, *Bernard.*

That which the eye ſeeth, the heart is often grieved at.

The ſenſe of the eyes anſwereth to the element of fire.

Man onely of all creature ſeeth, and contemplateth at once.

Nihil eſt difficilius quàm à conſuetudine occupatum mentis aciem abducere.

Totius hominis debilitas eſt oculos perdidiſſe.

Hearing

Hearing.

THe eare trieth the words, as the mouth tasteth meat.

To whomsoever at the first the sense of hearing is denied, to them the use of the tongue shall never be granted.

As a stone cast into the water maketh many rounds, so a sound which is begotten in the ayre hath his circles, which are multiplied untill they come to the eare, *Aristotle.*

The eares of a man, and the eares of an Ape, are not to be moved.

Plinie writeth a wonderfull example of the sense of Hearing; that the battell which was fought at Sybaris, the same was heard at Olympia, the places being above five hundred miles distant.

The sense of hearing is answerable to the element the ayre.

Qui audiunt, audita dicunt; qui vident, plan sciunt.

Auris prima mortis janua, prima operiatur vita, Bernardus.

Smelling.

THe sense of smelling is meerely conjoyned with the sense of tasting.

The sense of smelling is not onely for pleasure but profit.

Albeit every thing that smelleth well hath not alwayes a good taste; yet whatsoever man findeth good to his taste, the same hath

alſo a good ſmell; and that which is found to have an ill relliſh, the ſame hath alſo a bad ſmell.

Sweet ſmels are good to comfort the ſpirits of the head, which are ſubtill and pure; and ſtinking ſavours are very hurtfull for the ſame.

The ſenſe of ſmelling agreeth with the ayre and fire; becauſe ſmels are ſtirred up by heate, as ſmoke by fire; which afterward by meanes of the ayre are carried to the ſenſe of ſmelling.

Non bene olet, qui bene ſemper olet.

Odorem morum fama dijudicat colore conſcientiæ, Bernardus.

Taſting.

THe ſenſe of taſte, is that ſenſe whereby the mouth judgeth of all kindes of taſte.

He that hath not taſted the things that are bitter, is not worthy to taſte the things which are ſweet.

The judgement of taſte is very neceſſary for mans life, and eſpecially for the nouriſhment of all living creatures, becauſe all things which earth bringeth forth, are not good for them.

This ſenſe of Taſting anſwereth to the Element of ayre.

Intellectus ſaporum eſt cæteris in prima lingua, hominı in palato.

Guſtus mercatum inviat, Euripides.

THe ſenſe of Touching anſwereth the Element of the earth; to the end it might agree better with thoſe things that are to bee felt thereby.

The vigour and ſenſe thereof ought to bee cloſe together, and throughout, and ſuch as takes more faſt and ſurer hold than any of the reſt.

The ſenſe of Touching, although it bee the laſt, yet is the ground of all the reſt, *Ariſtotle.*

One may live without ſight, hearing, and ſmelling, but not without feeling.

Senſuum ita clara judicia & certa ſunt, ut ſi optio naturæ noſtræ detur, & ab ea Deus aliqua requirat, contentane ſit ſuis integris incorruptiſque ſenſibus, an poſtulet melius aliquid, non videam quod quærat amplius, Cicero.

Nos Aper auditu, Linx viſu, Simia guſtu,
Vultur odoratu, nos vincit Aranea tactu.

Of Children.

Defin. *Our children are the naturall and true iſſues of our ſoule, of the ſame mold and temperature, begot by the worke of nature, and made by the power of the Almightie.*

CHildren are a bleſſing of God, beſtowed upon man for his comfort.

Children according to their bringing up prove

prove either great joy or great griefe to their Parents.

He is happie that is happie in his children.

When wee behold our children, we ſee a new light, *Theocritus.*

A good ſonne is a good Citizen, *Stob.*

That childe is not bound in dutie to his parents, of whom he never learned any vertuous inſtruction.

Whatſoever good inſtructions children learne in their youth, the ſame they retaine in their age.

The wicked example of a father, is a great provocation of the ſonne to ſinne.

Nothing is better to bee commended in a Father, than the teaching of his children by good example, as much as by godly admonition.

Children by their laſcivious and ungodly education, grow in time to bee perſons moſt monſtrous and filthie in converſation of living.

The fault is to be imputed unto the parents, if children for want of good bringing up fall to any unhoneſt kinde of life.

As thoſe men which bring up horſes, will firſt teach them to follow the bridle; ſo they that inſtruct children, ought firſt to cauſe them to give eare to that which is ſpoken.

Men ought to teach their children liberall Sciences, not becauſe thoſe Sciences may give any Vertue, but becauſe their mindes by them are made apt to receive any vertue, *Seneca.*

Thoſe Children which are ſuffered either

to eate much, or ſleepe much, bee commonly dull-witted, and unapt to learne.

As waxe is readie and pliant to receive any kinde of figure or print; ſo is a young child apt to receive any kinde of learning.

The childe that hath his minde more conſtant than his yeeres, yeelds many hopes of a ſtayed and toward age.

Hee that letteth his ſonne run at his owne libertie, ſhall finde him more ſtubborne than any head-ſtrong Colt when he commeth to be broken, *Bias.*

The beſt ſtay to make thy children to love thee when thou art old, is to teach them obedience in their youth.

Nothing ſinketh deeper nor cleaveth faſter in the minde of man, than thoſe rules which he learned when he was a child.

That ſonne cannot but proſper in all his affaires, which honoureth his Parents with the reverence due unto them.

When thy Father waxeth old, remember the good deeds he hath done for thee when thou waſt young.

Thou haſt lived long enough, if thou haſt lived to relieve the neceſſity of thy Father in his old age.

The Law of nature teacheth us that wee ſhould in all kindneſſe love our Parents.

Thoſe children that denie dutifull obedience unto their Parents, are not worthie to live.

Solon made a Law, that thoſe Parents ſhould not be releeved in their old age by their children, which cared not for their vertuous bringing up.

We

We ought to give good examples to children, becauſe if they ſee no uncomelineſſe, they ſhall be inforced to follow goodnes and vertue, *Xenophon.*

The Lacedemonians anſwered *Antipater*, that they would rather die than give him their children, which he demanded for hoſtages; ſo great account made they of their education.

Such as leave great riches to their children, without ſeeing them brought up honeſtly, are like unto them that give much Provender to young horſes, but never breake them at all; for ſo they waxe fat, but unprofitable, *Socrates.*

He which maketh his ſonne worthie to bee had in eſtimation, hath done much for him, although he leave him but little wealth.

Children ought to learne that which they ſhould doe when they are men, *Aug.*

No puniſhment can bee thought great enough for that childe, which ſhould offer violence to his Parents; whom (if there were occaſion offered) he ſhould be ready to defend with loſſe of his owne life.

Strive not in words with thy Parents, although thou tell the truth.

Solon being aſked why he made no lawes for Parricides; anſwered, that hee thought none would be ſo wicked.

Magnam vim, magnam neceſſitudinem, magnam poſsidet religionem paternus maternuſque ſanguis: ex quo ſi quæ macula concepta eſt, non modo elui non poteſt, verum eo uſque permanat ad animum,

mum, ut summus furor atque amentia consequatur eum.

Of Youth.

Defin. *Youth is the fourth age of man: then do men grow in bodie, in strength and reason, in vice and vertue; and at that age the nature of a man is knowne, and whereunto he bendeth his mind, which before could not be discerned, by reason of the ignorance of his age.*

THe deeds that men commit in their youth, were never yet found so upright and honest, but it was thought more praise-worthy to amend them than to declare them.

Youth that heretofore delighted to trie their vertues in hard Armors, take now their whole delight and content in delicate and effeminate Amours.

Wantonnesse, libertie, youth, and riches, are alwayes enemies to honestie, *Solon.*

Youth going to warres, ought to feare nothing but good and evill renowne, *Eur.*

It is very requisite that youth bee brought up in that part of learning, which is called humilitie, *Lactan.*

A man followeth all his life long his first addressing in his youth; as if a tree blossome not in the Spring, it will hardly beare fruit in Autumne.

As the Cypresse tree, the more it is watred the more it withereth, and the ofter it is lopped the sooner it dieth, so unbridled youth, the more it is by grave advice counselled,

led, or due corrections controlled, the ſooner it falleth to confuſion.

Where vice is embraced in youth, there commonly vertue is neglected in Age, *Cicero.*

Youth fireth his fancy with the flame of luſt, and old age fireth his affections with the heat of love.

Young yeares make their account onely of the glittering ſhew of Beautie, but gray haires reſpect onely the perfect ſubſtance of Vertue.

The minde of a young man is momentarie, his fancy fading, his affections fickle, his love uncertain, and his liking as light as the wind, his fancie fiered with every new face, and his minde moved with a thouſand ſundry motions, loathing that which of late he did love, and liking that for which his loving minde doth luſt, frying at the firſt, and freezing at the laſt.

The follies that men commit in their youth are cauſes of repentance in old age.

Cupid alloweth none in his Court, but young that can ſerve, freſh and beautifull to delight, wiſe that can talke, ſecret to keepe ſilence, faithfull to gratifie, and valiant to revenge his miſtreſſe injuries.

The prime of youth is as the flowers of the Pine-tree, which are glorious in ſight, and unſavourie in the ſmell.

Youth if it bluſh not at beautie, and carrie an antidote of wiſedome againſt flatterie, follie will bee the next Haven hee ſhall harbour in.

He that in youth guideth his life by reaſon, ſhall in age finde the ready foot-path from ruine, *Theopomp.*

There is nothing ſweeter than youth, nor ſwifter decreaſing while it is increaſing.

Young willowes bend eaſily, and green wits are intangled ſuddainly.

So tutor youth, that the ſinnes of age bee not imputed to thee, *Pythag.*

Impardonable are their offences, that for heaping up of riches forget to bring up their youth in honeſt manners.

Noble wits corrupted in their youth with vice, are more ungracious than Peaſants are borne barbarous.

Youth well inſtructed maketh age well-diſpoſed.

He is moſt perfect, which adorneth youth with vertues, *Hermes.*

The better that a childe is by birth, the better ought he in his youth to be inſtructed.

The impreſſion of good doctrine ſtampt in youth, no age nor fortune can out-weare.

Examples are the beſt leſſons for youth.

The humour of youth is, never to thinke that good, whoſe goodnes he ſeeth not, *S.P.S.*

The death of youth is a ſhipwracke.

Youth ought to uſe pleaſure and recreation but as naturall eaſe and reſt.

The inſtructions which are given to youth, ought not to be tedious; for being pithy and ſhort, they will the ſooner heare them, and the better keepe them.

Young men are no leſſe bound to their Tutors for the vertues they teach them, than to their

their Parents for the life they gave them.

Semper magno ingenio adoleſcentes refrænandi potius à gloria quam invitandi ſunt : amputanda ſunt plura illi ætati, ſi quidnam efflореſcit ingenii laudibus.

Vicina eſt lapſibus juventus, quia verarum æſtus cupiditatum fervore calentis ætatis inflammatur.

Of Muſick.

Define *Muſick is an inſearchable & excellent art, in which by the true concordance of ſounds, a ſound of harmony is made, which rejoyceth the ſpirits, and unloadeth griefe from the heart, and conſiſteth in time and number.*

THe moſt commendable end of Muſick is the praiſe of God.

Diſagreeing Muſick, and vaine paſtimes, are the hindrance of delight.

The brutiſh part of the ſoule depending of the feeding beaſt without reaſon, is that which is pleaſed and ordered by ſounds and muſick.

Muſick is fitter for funerals than feaſts, and rather meet for paſſions of Anger then dalliance and delight, *Eur.*

Muſick uſed moderately, like ſleep, is the bodies beſt recreation.

Love teacheth muſick, though a man bee unskilfull, *Plut.*

Muſick is the gift of God.

The better Muſick, the more delighted in.

To ſing well, and live ill, is abominable before God.

Nothing raviſheth the minde ſooner than muſicke, and no muſicke is more ſweet than mans voyce.

There is no law to be compared with love, nor any Art to the Art of Muſick.

The ignorance of muſick hindreth the underſtanding of the Scriptures.

One day takes from us the credit of a hearer, and one muſick extinguiſheth the pleaſure of another.

Muſicke overcommeth the heart, and the heart ruleth all other memories.

Beauty is no Beauty without Vertue, nor muſick no muſick without Art.

Muſicke is a comfort to the minde oppreſſed with melancholy.

That muſicke loſeth moſt his ſound and grace, which is beſtowed upon a deafe man.

It is impoſſible with great ſtrokes to make ſweet muſick.

The loud ſound of Drummes and Trumpets, is counted a Captaines warfaring Muſick, *Bias.*

Shame and danger are prides muſitians.

Hope is griefes beſt muſicke, and overcomes the deſire of the ſoule.

Muſick over our ſoules is both Queene and Miſtreſſe.

All things in this world are but the muſick of inconſtancy.

Muſick which comforts the minde, hath power to renew melancholy.

All things love their likes, and the moſt curious eare the delicateſt muſick.

Too much ſpeaking hurts, too much gal-

ling

ling ſmarts, and too much muſick gluts and diſtempereth.

Youth ought to exerciſe themſelves in muſick, and to imploy their time in thoſe harmonies which ſtirre up to commendable operations and morall vertues, tempering deſire, greedineſſe and ſorrowes; foraſmuch as muſicke conſiſteth in certaine proportions and concord of the voice.

Muſick is the Load-ſtone of fellowſhip, the cheerefull reviver of dulled ſpirits, and ſole delight of dancing,

Silveſtres homines ſacer interpreſq; Deorum,
Cædibus & fœdo victu deterruit Orpheus,
Dictus ob id lenire Tigres, rabidoſque Leones.
Ut quidem magnetes ferrum attrahunt, at Theamedes *qui in Æthopia naſcitur, ferrum abigit, reſpuitque: Ita eſt muſicæ genus quod ſedet affectus, eſt quod incitet.*

Of Dancing.

Defin. *Dancing is an active motion of the body, which proceedeth from the lightneſſe of the heart, judicially obſerving the true time and meaſure of muſick.*

TIme and Dancing are Twins, begot together, Time the firſt-borne, being the meaſure of all moving, and Dancing the moving of all in meaſure.

Dancing is loves proper exerciſe.

Dancing is the childe of Muſicke and Love.

Love brought forth the three Graces, with hand in hand, dancing an endleſſe round;

and

and with regarding eyes, that ſtill beware that there bee no diſgrace found among them.

Dancing is the faire character of the worlds conſent, the heavens great figure, and earths ornament.

The Virgins of *Baſil*, on the feſtivall dayes uſe to dance publikely, without the company and leading of men, and to ſing chaſte Songs: and by this meanes Effeminacy, Idleneſſe, and Laſciviouſneſſe being avoided, they become the Mothers of well knit and manly children, *Pamus*.

Pyrrhus play, which hee invented in *Crete* for the Souldiers to exerciſe themſelves in Armes, wherein bee taught divers geſtures, and ſundry ſhifts in movings, whence firſt proceeding much, the uſe of Warres was a kinde of Dancing in Armes, as *Dionyſius Halycarnaſſeus*, in his ſeventh Booke teſtifieth.

When the Mermaids dance and ſing, they meane certaine death to the Mariner.

When the Dolphins dance, ſome dangerous ſtorme approacheth.

The ſoberer and wiſer ſort among the Heathen, have utterly diſliked dancing; and among the old Romanes it was counted a ſhame to dance.

Dancing is the chiefeſt inſtrument of Riot and exceſſe.

Sempbronia a Romane Lady, although fortunate in husband and children, and famous for her knowledge in Learning, yet was blemiſhed with the note of Laſciviouſneſſe, for more

more than neceſſary expertneſſe in footing a Dance.

Plato and *Ariſtippus* being invited to a Banquet of *Dionyſius*, and being both by him commanded to array themſelves in Purple, and to dance, *Plato* refuſed, with this anſwer, I am borne a man, and knew not how to demeane my ſelfe in ſuch womaniſh effeminacie. *Ariſtippus* arrayed himſelfe in Purple, and prepared himſelfe to dance, with this anſwer: At the Solemnities of our Father *Liber* a chaſte minde knoweth not how to bee corrupted.

Calyſthenes, King of Sicyon, having a daughter marriageable, commanded that it ſhould bee proclaimed at the Games of Olympus, that hee that would be counted *Calyſthenes* Sonne in Law, ſhould within ſixty dayes repaire to Sicyon. When many Wooers had met together, *Hipoclides* the Athenian, Sonne of *Tiſander*, ſeemed the fitteſt: but when hee had trod the Laconique and Attique Meaſure, and had perſonated them with his legs and armes, *Calyſthenes* ſtomacking it, ſaid, O thou Sonne of *Tiſander*, thou haſt danced away thy marriage.

Albertus the Emperour, Father of *Ladiſlaus*, was wont to ſay that hunting was the exerciſe of a man, but dancing of a woman.

Fredericke the third Emperour of Rome, would often uſe to ſay, that he had rather bee ſicke of a burning Feaver, then give himſelfe to dancing.

Alphonſus, that moſt puiſſant King of Aragon and Sicily, was wont to taxe the Frenchmen

men of great lightneſſe, who the more ancient in yeares they waxed, the more they delighted themſelves with vaine and franticke dancing.

The ſame *Alphonſus*, when he had beheld a woman dance very laſciviouſly and impudently, Behold, quoth he, by and by *Sybilla* will deliver an Oracle. Hee reputing dancing to be a kind of franticknesſe; *Sybilla* the Propheteſſe never yeelding any Oracle, except poſſeſſed firſt with a furie,

The ſame noble King, hearing that *Scipio* was wont to recreate himſelfe with dancing, ſaid, that a dancer did differ nothing from a mad man, but onely in the length of time, the one being mad ſo long as hee liveth, the other whilſt he danceth, *Alphon.*

The Romanes, Lacedemonians, and other well ordered Common-wealths, baniſhed out of their Countries all vaine pleaſure, and above all dancing, as ſerving for none other uſe, but to effeminate young men, and to allure them to vice.

No man danceth except hee be drunke or mad, *Tully.*

The Vertuous Matrons by dancing have oftentimes loſt their Honours, which before they had long nouriſhed, and Virgins by it learne that which they had been better never to have knowne, *Plutarch.*

Tullie finding fault with an enemy of his, called him in deriſion a brave dancer.

They which love dancing too much, ſeem to have more braines in their wit than their head, & think to play the fools with reaſon, *Terence.*

A lamentable tune is the ſweeteſt muſick to a woefull minde. *S. P. S.*

Muſick is the ſweet meat of ſorrow.

In the ſea of Hiſtories, mention is made of an Archbiſhop of Magdeburge, who broke his neck dancing with a Damoſel.

Hee danceth well to whom Fortune pipeth.

Socrates, which was now pronounced by the Oracle of *Apollo*, to bee the wiſeſt man in all Greece, was not aſhamed in his old age to learne to dance, extolling dancing with wonderfull prayſes.

It is neceſſary that our foot-ſteps bee as well ruled, as our words ought to be.

God threatned the daughters of Sion, for that they went winding and prancing, making their ſteps to be heard againe.

Apud antiquos tanto in pretio habita eſt ſaltatio, ut populi præſides & Anteſignani præſaltorum nomine honorarentur. (net.

Saltatio non ad pudicos, ſed ad adulteros perti-

Of Man.

Defin. *Man is a creature made of God, after his owne Image, juſt, holy, good, and right by nature, and compounded of ſoule and body: of ſoule, which was inſpired of God with ſpirit and life, and of a perfect naturall body, framed by the ſame power of God.*

A Man may be without fault, but not without ſinne, *Aug.*

Man

Man was created to ſet forth the glory of his Creatour, and to ſpeake and doe thoſe things which are agreeable unto him, through the knowledge of his benefits.

Man is nothing but calamity it ſelfe, *Hero.*

Mans nature is deſirous of change.

Man was wonderfully created, more wonderfully redeemed, *Auguſt.*

Man is the Example of Imbecillity, prey of Time, ſport of Fortune and Envie, the Image of unconſtancy, and the very ſeat of Flegme, Choller, and Rheumes, *Plut.*

A good man alwayes draweth good things out of the treaſure of his heart, and a wicked man that which is wicked, *Chryſ.*

Man is ſo excellent a creature, that all other creatures are ordained for his uſe.

The duty of a man conſiſteth in knowing of his owne nature, in contemplating the divine Nature, and in labour to profit others.

Man is onely a breath and a ſhadow, and all men are naturally more enclined to evill than goodneſſe, and in their actions are fraile and unconſtant as the ſhadow of ſmoak.

The end of mans knowledge is Humiliation and glory, *Bonaven.*

Man wilfully minded depriveth himſelfe of all happineſſe.

Miſeries have power over man, not man over miſeries.

To the greateſt men the greateſt miſchiefes are incident.

Whatſoever chanceth to one man, may happen likewiſe to all men.

Man by nature keepeth no meaſure in his

actions.

actions, but is carried away through violence of his ſundry paſſions.

No creature but man, hath any knowledge of God.

Man hath no power over his life, but lives ignorant of the certaine time of his death, even as a beaſt, onely conſorting himſelfe with confidence.

To every man belongeth two powers, a deſire and an opinion; the firſt body-bred, leading to pleaſure; the other ſoule-bred, leading to good things, *Cicero*.

Opinion and deſire hold in man great controverſies: for when opinion is victor, then he is ſober, diſcreet, and chaſte, but when deſire overcommeth, he is riotous, wilde, and unſatiate.

All men naturally have ſome love and liking of the truth.

All things are reſolved into thoſe things whereof they are compounded; the bodie of man being earth, ſhall returne to earth; and the ſoule being immortall, ſhall enter into immortality.

A man that paſſeth his life without profit, (as one unworthie to live) ought to have the reſt of his life taken from him, *Plato*.

As much as a man is from head to foot, ſo much is he between his two longeſt fingers ends and armes ſtretched, *Plinie*.

All men are by nature equall, made all of the earth by one Workeman, and howſoever we deceive our ſelues, as deare unto God is the poore Peaſant as the mightie Prince, *Plato*.

Miſery

Misery then seemeth to bee ripe for man when he hath age to know miserie.

The Philosophers knew mans imperfections, but could never attaine to know the true cause of them.

Nonne vides hominum ut celsos ad sidera vultus
Sustulerit Deus, ac sublimia finxerit ora, (rum,
Dum pecudes, volucrumq; genus, formasq; ferarum
Segnem atq; obscœnam passum stravisset in alvum?

Of Choice.

Defin. *Choice doth belong unto the minde, and is eyther of the power of knowing, or of appetite: it is the will of man, and more noble part of his minde, alwayes joyned with reason.*

HE that makes his choice without discretion, doth sow his Corne hee wots not when, and reapes he knowes not what

It is better to brook an inconvenience than a mischiefe; and to be counted a little fond than altogether fooliſh.

In chusing a Wife, chuse her not for the shape of her bodie, but for the good qualities of her minde; not for her outward person, but her inward perfection.

He that chuseth an apple by the skin, and a man by his face, may be deceived in the one and over-shot in the other.

He that is free, and willingly runneth into Fetters, is a foole, and whosoever becommeth

Captive

Captive without constraint, may be thought either wilfull or witlesse.

If the eye be the chuser, the delight is short; if the will, the end is want; if reason, the effect is wisedome, *Theopomp.*

If thou chuse beautie it fadeth, if riches they waste, if friends they waxe false, if wisdome she continues.

Chuse thy friend not by his many vowes, but by his vertuous actions: for who doth well without boast, is worthie to bee counted a good man; but he that vowes much, and performes nothing, is a right worldling, *Philo.*

In chusing a Magistrate, respect not the riches he hath, but the vertues he enjoyeth; for the rich man in honour feareth not to covet, the vertuous man in all fortunes is made for his Country, *Solon.*

It is a presage of good fortune to young Maidens, when flowers fall from their hats, falshood from their hearts, and inconstancie from their choice.

Choice is soonest deceived in these three things, in Brokers wares, Courtiers promises, and Womens constancie.

Jealousie is the fruit of rash election, *S. P. S.*

We chuse a faire day by the gray morning, the stout moyle by his sturdie limbs, but the choice of pleasures, we have not election, sith they yeeld no use, *Bodinus.*

Zeno, of all vertues made his choice of silence; for by it, saith he, I heare other mens imperfections, and conceale mine owne.

All

All ſweet choice is ſowre, being compared with the ſowre choice of ſweet love.

Who chuſeth love chuſeth feare and teares.

After the choice of a momentary pleaſure enſueth an endleſſe calamitie.

Artimiſia the Queene, being demanded what choice ſhould bee uſed in love, quoth ſhe, imitate the good Lapidaries, who meaſure not the nature of the ſtone by the outward hiew, but by the inward vertue.

So many Countries, ſo many lawes, ſo many choices, ſo many ſeverall opinions.

He that chuſeth either love or loyalty, will never chuſe companion.

A little packe becomes a ſmall Pedlar, and a meane choice an humble conceit.

Electio non eſt de præterito ſed de futuro, Plu.

Liber eſſe non poteſt, cui affectus imperant, & cupiditates dominantur.

Of Marriage.

Defin. *Marriage being the chiefe ground and preſervation of all ſocieties, is no hing elſe but a communion of life betweene the husband and the wife, extending it ſelfe to all the parts that belong to their houſe.*

NUptiall faith violated, ſeldome or never ſcapes without revenge, *Cra.*

There is no greater plague to a married woman, than when her husband diſcharges on her backe all his jarres, quarrels and paſſions, and reſerveth his pleaſures, joyes and company for another.

L

Let men obey the lawes, and women their husbands wils, *Socra.*

Barren marriages have many brawls, *Basil.*

Humble wedlocke is better than proud virginitie, *Aug.*

It is nor meet that young men should marry yet, and old men never, *Diog.*

Mariage is an evill to be wished.

A woman without dowrie hath no libertie to speake, *Eurip.*

Unhappie is that man that marrieth being in povertie.

A woman bringeth a man two joyfull daies, the first her marriage, the second her death, *Stobæus.*

A man in making himselfe fast undoeth himselfe.

Old age and marriage are alike; for wee desire them both, and once possessed, then we repent, *Theod.*

Give thy wife no power over thee, for if thou suffer her to day to tread upon thy foot, she will not sticke to morrow to tread upon thy head.

Amongst the Rhodians, the Fathers were commanded in marrying their sonnes to travell but one day; to marry one vertuous daughter, to travell ten yeares, *Aurel.*

No man suffereth his wife much, but he is found to suffer more, *Aurel.*

The Grecian Ladies counted their yeares from their marriage, not their birth, *Hom.*

The Caspians made a law, that hee which married after he had passed fifty yeers, should in the common assemblies and feasts, sit in the

the loweſt and vileſt place, as one that com-
mitted a fact repugnant to nature, termin-
him nought elſe but a filthie and doting o
Lecher.

He that marrieth one faire and diſhoneſt
weddeth himſelfe to a world of miſeries; m
if to one beautifull and never ſo vertuous, y
let him thinke this, hee ſhall have a wom
and therefore a neceſſarie evill.

Such as are deſirous to marrie in haſt ha
often times ſufficient time to repent at l
ſure.

If thou marrie in age, thy wives freſh c
lours will breed in thee dead thoughts a
ſuſpition, and thy white haires her lothſo
neſſe and ſorrow.

Cleobolus meeting with his ſonne *Ireus*,
lemnizing the ceremonie of marriage, g
him in his hand a branch of henbane: m
ning by this, that the vertuous diſpoſition
a wife is never ſo perfect, but it is interla
with ſome froward fancies.

Inequality in marriage is often an ene
to love, *Bias.*

The roundeſt Circle hath his Diameter, t
favourableſt aſpects their incident oppoſi
ons, and marriage is qualified with many t
ſting griefes and troubles.

Hee that marries himſelfe to a faire fa
ties himſelfe oftentimes to a foule bargain
Bias.

A good husband muſt bee wiſe in wor
milde in converſation, faithfull in promi
circumſpect in giving counſell, carefull
proviſion for his houſe, diligent in orderi

his goods, patient in importunity, jealous in bringing up his youth.

A good wife must bee grave abroad, wise at home, patient to suffer, constant to love, friendly to her neighbours, provident for her household, *Theophrastus.*

Marriage with peace is this worlds paradise; with strife, this lifes purgatorie.

Silence and patience causeth concord betweene married couples.

It is better to marrie a quiet foole than a witty scold.

In marriage rather inquire after thy wives good conditions than her great Dowrie.

Spirituall marriage beginneth in baptisme, is ratified in good life, and consummated in a happie death.

Thales seeing *Solon* lament the death of his Sonne, said, that for the prevention of such like troubles hee refused to bee married.

Hee which would faine finde some meanes to trouble himselfe, needs but to take upon him either the government of a Shippe or a Wife, *Plaut.*

A chaste Matron by obeying her husbands will hath rule over him.

The first conjunction of mans societie is man and wife.

Qui cogitat de nuptiis, non cogitat bene,
Cogitat enim, contrahit dehinc nuptias,
Malorum origo quum sit hæc mortalibus.
Dotatam enim si forte pauper duxerit,
Non jam ille conjugem, sed habet heram sibi,

Cui

Cui ſervit: at ſi pauper aliquam duxerit,
Nil afferentem, ſervus ille rurſum erit,
Dum victum utrique, non ſibi tantum parat.
Duxit ne fœdam? vita dehinc acerba erit,
Et jam pigebit ingredi limen domus.
Duxit deformoſum? nihilo erit hæc magis
Sui mariti quam ſui vicini.
Ita in aliquod neceſſe eſt ut incidat malum.

Of Chaſtitie.

Defin. *Chaſtitie is the beauty of the ſoule and puritie of life, which refuſeth the corrupt pleaſures of the fleſh, and is onely poſſeſſed of thoſe who kepe their bodies cleane and undefiled, and conſiſteth either in ſincere Virginitie, or in faithfull matrimonie.*

CHaſtitie is of ſmall force to reſiſt, where wealth and dignitie joyned in league are armed to aſſault.

Pure chaſtitie is beautie to our ſoule, grace to our bodies, and peace to our deſires, Sol.

Frugality is the ſigne of chaſtitie.

Chaſtitie in wedlocke is good, but more commendable it is in Virginitie and Widowhood.

Chaſtitie is a vertue of the ſoule, whose companion is fortitude, *Amb.*

Chaſtitie is of no account without Humilitie, nor Humilitie without Chaſtitie, *Greg.*

Chaſtitie is the ſeale of Grace, the ſtaffe of devotion, the marke of the juſt, the crowne of virginitie, the glory of life, and a comfort in Martyrdome.

Chaſtitie

Chaſtitie groweth cheap, where Gold is not thought deare.

The firſt degree of Chaſtitie is pure Virginitie, the ſecond faithfull Matrimonie.

Idleneſſe is the enemie to Chaſtitie.

As humilitie is neceſſary, ſo chaſtitie is honourable.

Chaſtitie, humilitie, and charitie, are the united vertues of the ſoule.

Chaſtitie without charitie is a lampe without oyle.

Chaſtity and modeſty are ſufficient to enrich the poore; rather make choice of honeſtie and manners, than looſeneſſe of behaviour with great lands and rich poſſeſſions.

Chaſtitie is knowne in extremity, and crowned in the end with eternitie.

If chaſtitie bee once loſt, there is nothing left praiſe-worthy in a woman, *Niph.*

The firſt ſtep to chaſtitie, is to know the fault, the next to avoid it.

Though the body be never ſo faire, without chaſtitie it cannot be beautifull.

Beautie by chaſtitie purchaſeth praiſe and immortality.

Beautie without chaſtitie is like a Mandrake Apple, comely in ſhew but poyſonfull in taſte.

Feaſts, dances, and playes, are provocations to inchaſtity, *Quint.*

Beauty is like the flowers of the ſpring, and chaſtitie like the ſtarres of Heaven.

Where neceſſity is joyned to unchaſtity, there authority is given to uncleanneſſe: for neither is ſhe chaſte which by feare is compelled,

pelled, neither is she honest, which with need is obtained, *Aug.*

A wandring eye is a manifest token of an unchaste heart.

Gracious is the face that promiseth nothing but love, and most celestiall the resolution that lives upon Chastity.

The true modesty of an honest man striketh more shame with his presence, than the sight of many wicked and immodest persons can stirre to filthinesse with their talkings.

Chastity with the reines of reason bridleth the rage of lust.

Doe not say that thou hast a chaste minde, if thine eye be wanton, for a lascivious looke is a signe of an inconstant heart, *Ber.*

Amongst all the conflicts of a Christian soule none is more hard than the warres of a chaste minde; for the fight is continuall, and the victorie rare, *Cyprian.*

A chaste eare cannot abide to heare that which is dishonest.

——Nulla reparabilis arte
Læsa pudicitia est: deperit illa semel.
Lis est cum forma magna pudicitiæ.

Of Content.

Defin. *Content is a quiet and setled resolution of the minde, free from ambition and envie, ayming no further than at those things already possessed.*

COntent is great riches, and patient pervertie is the enemie of Fortune.

Be

Better it is for a time with content to prevent danger, than to buy fained pleaſures with Repentance.

He that cannot have what he would, muſt be content with what he can get.

Content is ſweet ſawce to every diſh, and pleaſantneſſe a ſingular potion to prevent a miſchiefe.

Content is more worth than a Kingdome, and love no leſſe worth than life.

A Wiſe man preferreth content before riches, and a cleare minde before great promotion.

Miſery teacheth happie content, *Solon.*

What can be ſweeter than content, where mans life is aſſured in nothing more than in wretchedneſſe.

Content makes men Angels, but pride makes them devils.

Many men loſe by deſire, but are crowned by content, *Plato.*

To covet much is miſery, to live content with ſufficient is earthly felicitie.

To will much is folly, where ability wanteth; to deſire nothing is content, that deſpiſeth all things.

The riches that men gather in time may faile, friends may waxe falſe, hope may deceive, vaine-glory may tempt, but content can never be conquered.

Content is the bleſſing of Nature, the ſalve of povertie, the maſter of ſorrow, and the end of miſerie.

To live, nature affordeth; to live content, wiſedome teacheth.

Content, though it lose much of the world, it partakes much of God.

To live to God, to despise the world, to feare no miserie, and to flie flattery, are the ensignes of content.

What wee have by the world is miserie, what wee have by content is wisedome, *Aurel.*

The eyes quiet, the thoughts medicine, and the desires methridate, is content.

To bee content kils adversitie if it assault, dries teares if they flow, stayes wrath if it urge, winnes heaven if it continue.

He is perfectly content, which in extremes can subdue his owne affections.

No riches are comparable to a contented minde, *Plut.*

He that is patient and content in his troubles preventeth the poyson of evill tongues in their lavish talkings.

Content and Patience are the two vertues which conquer and overthrow all anger, malice, wrath and backbiting.

To live content with our estate, is the best meanes to prevent ambitious desires.

——— *Nemo quam sibi sortem*
Seu ratio dederit, seu sors objecerit, illa
Contentus vivit, Horace. *Vivitur parvo bene*

Of Constancie.

Defin. *Constancie is the true and unmoveable strength of the minde, not puffed up in prosperitie, nor depressed in adversitie: it is sometimes called stabilitie and perseverance, sometimes*

times pertinacie, the laſt part of Fortitude.

CONſtancie, except it be in truth and in a good cauſe, is impudencie.

It is the part of conſtancie to reſiſt the dolours of the mind, and to perſevere in a well deliberated action, *Ariſt.*

Conſtancie is the health of the minde, by which is underſtood the whole force and efficacie of Wiſedome, *Cic.*

He that hath an inconſtant minde, is either blinde or deafe.

Conſtancie is the daughter of Patience and Humilitie, *Niphus.*

Conſtancie is the meane between elation and dejection of the minde, guided by reaſon, *Plato.*

Conſtancie is onely the *Nepenthos*, which who ſo drinketh of forgetteth all care and griefe.

Nothing in the world ſooner remedieth ſorrowes than conſtancie and patience, which endureth adverſitie and violence, without making any ſhew or ſemblance, *Agrippa.*

It is the lightnes of the wit, raſhly to promiſe what a man will not, nor is not able to performe, *Caſſiodorus.*

The bleſſed life is in Heaven, but it is to be attained unto by perſeverance.

It is a great ſhame to be wearie of ſeeking that which is moſt precious, *Plato.*

Many begin well, but few continue to the end, *Jerom.*

Perſeverance is the onely daughter of the

great King, the end and confirmation of all vertues, and the vertue without the which no man ſhall ſee God, *Ber.*

Perſeverance is the ſiſter of Patience, the daughter of Conſtancie, the friend of Peace, and the bond of Friendſhip.

Not to goe forward in the way of God is to goe backward.

The conſtant man in adverſitie mourneth not, in proſperity inſulteth not, and in trouble pineth not away.

In vaine hee runneth that fainteth before he come to the Goale, *Greg.*

The unconſtant man is like *Alcibiades* Tables, faire without and foule within.

The onely way to conſtancie is by wiſedome.

A conſtant minded man is free from care and griefe, deſpiſing death; and is ſo reſolved to endure it, that he remembreth all ſorrowes to be ended by it, *Cicero.*

Conſtancy is the ornament of all vertues.

He is not to bee reputed conſtant, whoſe mind taketh no freſh courage in the midſt of extremities, *Bern.*

Rarae fœlicitatis eſt celeritas & magnitudo, rarioris diuturnitas & conſtantia, Demoſt.

Tardè aggredi, & quod aggreſſurus ſis perſeveranter proſequere.

Of Religion.

Defin. *Religion is a juſtice of men toward God, or a Divine honouring of him in the perfect and true knowledge of his Word, peculiar onely to*

man

man: it is the ground of all other vertues, and the onely meanes to unite and reconcile man unto God, for his salvation.

NO errour is so dangerous, as that which is committed in Religion, forasmuch as our salvation, quiet, and happinesse consisteth thereon.

Man was created for the service of God, who ought above all things to make account of Religion.

If it bee a lewd part to turne the Traveller out of his way, and so to hinder him in his journey, then are such as teach false doctrine much more to bee detested; because through such a mischiefe they leade men to destruction, *Aug.*

Saint *Augustine* reproveth *Varro* and *Pontifex Scævola*, who were of opinion, that it was very expedient men should bee deceived in Religion; because that there is no felicity or certaine rest, but in the full assurance therof; and in an infallible truth, without Divinitie and the doctrine of God, none can make any principle at all in the discipline of manners.

The Word is a medicine to a troubled spirit, but being falsely taught it proveth a poyson, *Bern.*

Religion is like a square or ballance, it is the Canon and rule to live well by, and the very touch-stone with discerneth the truth from falshood.

The ancient Fathers have given three principle markes, by which the true Religion is knowne; first, that it serveth the true God;

secondly, that it serveth him according to his word; thirdly, that it reconcileth that man unto him which followeth it.

Vices border upon vertues, superstition upon religion, prodigalitie upon bountie.

The true worship of God consisteth in spirit and truth, *Chrysost.*

Where Religion is, armes may easily bee brought, but where armes are without Religion, Religion may hardly bee brought in.

There can be no surer signe of the ruine of a Kingdome, than contempt of religion.

There can bee no true religion where the Word of God is wanting.

Those men are truely religious, which refuse the vaine and transitorie pleasures of the world, and wholly set their mindes on divine meditations.

He which is negligent and ignorant in the service of the Creatour, can never bee carefull in any good cause.

Religion doth linke and unite us together, to serve with willingnesse one God Almighty. It is the guide of all other vertues, and they who doe not exercise themselves therein to withstand all false opinions, are like those souldiers which goe to warre without weapons.

True Religion is the well tempered mortar that buildeth up all estates.

The principall service of God consisteth in true obedience, which the Prophets call a spirituall Chastitie; not to swerve therefrom, nor to thinke that whatsoever we finde

good

good in our owne eyes pleaseth him.

The knowledge of true Religion, Humility, and Patience, entertaineth Concord.

If men did know the truth, and the happinesse which followeth true Religion, the voluptuous man would there seeke his pleasures, the covetous man his wealth, the ambitious man his glory; sith it is the onely meane which can fill the heart, and satisfie their desire, it serveth also for a guide to leade us unto God, whereas the contrary doth cleane withhold us from him.

No creature is capable of Religion, but onely man, *Basil.*

The first Law that should bee given to men, should bee the encrease of Religion and piety.

It is a very hard matter to change Religion.

Where no religion resteth, there can bee no vertue abiding, *August.*

True Religion is to be learned by faith, not by reason.

Religion is the stay of the weake, the master of the ignorant, the philosophy of the simple, the oratory of the devout, the remedy of sinne, the counsell of the just, and the comfort of the troubled.

Pure Religion and undefiled before God the Father, is this, to visite the fatherlesse and widowes in their adversitie, and for a man to keepe himselfe unspotted of the world.

Philosophia pernosci non potest sine Christiana

veraque religione: qua præsulentem si tollis fate or ecce & clamo, ludibrium illa, vanitas, delirium. Oportet Principem ante omnia esse Deicolam.

Countrie or Common-weale.

Defin. *Our Country is the Region or climate under which we are born, the common mother of us all; which we ought to hold so deare, that in the defence thereof we should not feare to hazzard our lives.*

THere can bee no affinitie neerer than our Countrey, *Plato*.

Men are not borne for themselves, but for their Countrey, Parents, Kindred, and Friends, *Cicero*.

There is nothing more to be desired, nor any thing ought to be more deare unto us than the love of our Country.

Children, Parents, Friends, are neer to us, but our Countrey challengeth a greater love; for whose preservation wee ought to oppose our lives to the greatest dangers.

It is not enough once to have loved thy countrey, but continue it to the end.

Wheresoever we may live well, there is our countrey.

The resemblance of our Countrey is most sweet, *Livius*.

To some men their country is their shame, and some are the shame of their country.

Let no man boast that he is the Citizen of a great Citie, but that he is worthy of an honourable countrey, *Arist*.

We ought ſo to behave our ſelves towards our countrey, thankefull, as to a mother.

The profit of the countrey extendeth it ſelfe to every Citie of the ſame, *Stob.*

Our countrey, ſaith *Cicero*, affordeth large fields, for every one to runne to honour.

Our country firſt challengeth us by nature.

The whole World is a wiſe mans countrey.

Neceſſitie compelleth every man to love his country, *Eurip.*

The love which we beare to our country, is not pietie, as ſome ſuppoſe, but charitie; for there is no pietie but that which we beare to God and our Parents.

Many love their Countrey, not for it ſelfe, but for that which they poſſeſſe in it.

Sweet is that death and honourable, which we ſuffer for our Country, *Horace.*

If it bee asked to whom wee are moſt engaged, and owe moſt dutie, our country and parents are they that may juſtly challenge it.

The life which we owe to Death is made everlaſting, being loſt in the defence of our Country.

Happie is that death which being due to nature, is beſtowed upon our country.

Happy is that Common-wealth, where the people doe feare the law as a Tyrant, *Plato.*

A Common-wealth conſiſteth of two things, reward and puniſhment.

As the body is without members, ſo is the Common-wealth without lawes.

Peace in a Common-wealth, is like harmonie in Muſicke, *Auguſt.*

Men

Men of desert are least esteemed of in their owne countrey, *Eras.*

Nescio qua natale solum dulcedine cunctos
Allicit, & memores non sinit esse sui, Ovid.
Omnibus qui patriam conservaverint, adjuverint, auxerint, certus est cælo & definitus locus, ubi beati ævo sempiterno fruuntur, Cicero.

Of Hope.

Defin. *Hope is that vertue whereby the vertuous of man putteth great trust in honest & weighty matters, having a certaine and sure confidence in himself: and this hope must be strongly grounded upon a sure expectation of the help and grace of God, without which it is vaine and imperfect.*

TO be cleane without hope, is a hap incident to the unhappy man.

He that will lose a favour for a hope, hath some wit, but small store of wisedome, *Bias.*

Fortune may take away our goods, but death cannot deprive us of hope.

Hopes above Fortune are the fore-pointers of deep fals.

If thou chance to love, hope well whatsoever thy hap be.

That which is most common is hope.

Hope is a waking mans dreame, *Plin.*

To put our confidence in the creature, is to despaire of the Creatour, *Greg.*

Vaine is the hope that doth not feare God.

This mortall life is the hope of the immortall, *Aug.*

They

They onely hope well, who have a good conſcience.

Hope is the companion of love.

Hope cannot be without faith,

Hope is the god of the wretched, *Ber.*

Hope grounded on God never faileth; but built on the world, it never thriveth.

Hope apprehendeth things unſeene, and attaineth things by continuance, *Plato.*

The evenings hope may comfort the mornings miſery.

Hope is the fooles god, the Merchant mans comfort, the Souldiers companion, and the ambitious mans poyſon.

Hope of life is vanity, hope in death is life, and the life of hope is vertue.

Hope waiteth on great mens tongues, and beguileth beleeving followers.

Sweet words beget hope, large proteſtations nouriſh it, and contempt kils it.

Hee that ſuppoſeth to thrive by hope, may happen to beg in miſery, *Bion.*

The apprehenſion of hope derideth griefe, and the fulneſſe of hope conſumeth it.

As all metals are made of Sulphur, ſo all pleaſures proceed from hope.

As the one part laboureth for the conſervation of the whole body, ſo hope for the accompliſhment of all deſires.

Sadneſſe is the puniſhment of the heart, hope the medicine of diſtreſſe, *Crates.*

Hope is a pleaſant paſſion of the minde, which doth not onely promiſe us thoſe things that wee moſt deſire, but thoſe things alſo which we utterly deſpaire of.

Our

Our high hopes have oftentimes hard fortunes; and such as reach at the tree commonly stumble at the root.

To hope for requitall of benefits bestowed, may rather be counted usury than vertue.

A covvardly lover without hope, shall never gaine faire love without good fortune.

To hope against all hope, is the excellence of a mighty resolution.

In a little place is hid a great treasure, and in a small hope a boundlesse expectation.

Confidence, except it be guided by modesty, and proceed from judgment, may rather be called arrogancy than hope,

Hope of all passions is the sweetest and most pleasant, and hereof it is said, that hope onely comforteth the miserable.

Hope is the Governour of men.

Perdicas seeing *Alexander* largely bestow many benefits upon his friends, asked him, what he would leave for himselfe? hee answered, Hope.

A good and vertuous man ought alwayes to hope well, and to feare nothing.

Hope is the beginning of victory to come, and doth presage the same, *Pynd.*

Sola spes hominem in miseriis consolari solet.
Miserum est timere cum speres nihil.

Of Charity.

Defin. *Charity is the indissoluble band of God with us, whereby wee are inflamed with the love of him, for that which we owe unto him,*

him, and thereby are induced to love our neighbours for the love of God.

CHarity is the ſcope of all Gods Commandements, *Chryſ.*

Charity delayed is halfe loſt.

Charity ranſometh us from ſinne, and delivereth us from death.

Charity encreaſeth Faith, begetteth hope, and maketh us at one with God.

As the body without the ſoule enjoyeth no life, ſo all other vertues without charity are cold and fruitleſſe.

Charity is a good and gracious effect of the ſoule, whereby mans heart hath no fancy to eſteeme any thing in this world, before the ſtudy to know God.

The charitable man is the true lover of God, *Severus.*

As the Sunne is to the world, and life to the body, ſo is charity to the heart

Charity reſembleth fire, which enflameth all things it toucheth, *Eraſmus.*

Charity in adverſity is patient, in proſperity temperate, in paſſions ſtrong, in good workes quick, in temptations ſecure, in hoſpitality bountifull, amongſt her true children joyfull, amongſt her falſe friends patient.

Charity in the midſt of injuries is ſecure, in heart bountifull, in diſpleaſures meek, in concealing evils innocent, in truth quiet, at others misfortunes ſad, in vertues joyfull.

Charity in adverſity fainteth not, becauſe it is patient; and revengeth not injuries, becauſe it is bountifull.

He that truly loveth, beleeveth and hopeth, *August.*

By charity one seeth the the glorious light of God, *Aug.*

He alwayes hath to give, that is full of charity, *Bernard.*

To love with all the soule, is to love wisely; to love with all the strength, is manfully to suffer for truth; to love with all our heart, is to preferre the love of God before all things that flatter us, *Aug.*

The measure in loving God, is to love him without measure, *Bernard.*

Charity is the way of man to God, and the way of God to man, *Aug.*

If any man waxe drunke with the love of God, hee is straightwayes apt and ready to all good; he laboureth and is not weary, hee is weary and feeleth it not, the malicious mock him, and he perceiveth it not, *Ber.*

The love of God hath power to transforme man into God.

Charity maketh a man absolute and perfect in all other vertues.

Neither the multitude of travels, nor the antiquity of service, but the greatnesse of charity increaseth the reward.

The nature of charity is to draw all things to it selfe, and to make them participate of it selfe, *Lactan.*

God is charity, what thing is more precious? and hee that dwelleth in charity, dwelleth in God: what thing is more secure? and God in him: what thing is more delectable?

These

There is no vertue perfect without love, nor love without charity.

Charity is never idle, but worketh for him it loveth.

The greateſt argument of godly love is to love what God loveth.

Charitable love is under no rule, but is lord of all lawes, and a boundleſſe Emperour.

There is true charity where two ſeverall bodies have one united heart.

Of charity mixed with mockery followeth the truth of infamy, *Pythag.*

Charity is the childe of faith and the guide to everlaſting felicity.

All charity is love, but not all love charity, *Auguſt.*

The filthy effects of bribery hinders exceedingly the workes of nature, *Plato.*

Charity cauſeth men to forſake ſinne, and embrace vertue.

Charity is a word uſed of many, but underſtood of few.

By charity with God we learne what is our duty towards man.

By charity, all men, eſpecially Chriſtians, are linked and bound in conſcience to releeve one another.

It is the true property of a charitable minded man, lovingly to invite the poore, courteouſly to intreat them, and quickly to ſuffer them to depart.

A poore man being in charity is rich, but a rich man without charity is poore, *Auguſt.*

Charity and pride doe both feed the poore; the one to the praiſe and glory of God,

God, the other to get glory and praise amongst men.

Tyrannorum vita est in qua nulla est charitas, nulla fides, nulla stabilis benevolentiæ fiducia, omnia semper suspecta & sollicita sunt, nullus locus amicitiæ.

Prata & arvæ, & pecudum greges liguntur ipso modo, quod fructus ex iis capiuntur, hominis charitas & amicitia tuita.

Of Humilitie.

Defin. *Humilitie is a voluntarie inclination of the mind, grounded upon a perfect knowledge of our owne condition: a vertue by the which a man in the most true consideration of his inward qualities, maketh least account of himselfe.*

HEe that gathereth vertues without humilitie, casteth dust against the winde, *Greg.*

As *Demosthenes* being demanded what was the first precept of Eloquence, answered, To pronounce well: being asked what was the second, answered the like; and so the third; so the precepts of Religion, the first, second, and third, is humility.

It is no commendations to bee humble in adversitie, but in the midst of prosperitie to beare lowly saile deserveth great praise.

Pride perceiving humilitie to bee honorable, desires oft times to be covered with the cloake therof; for feare lest appearing alwaies in his owne likenesse, hee should be little regarded, *Demost.*

The

The chiefe points of mans humilitie consisteth in this, to subject his will unto the will of God.

Happy is that man, whose calling is great and spirit humble.

The best armour of the minde is humilitie.

Humility for her excelling should be the sister of true nobility, *Pontanus.*

Humility is more necessary than virginity, *Bernard.*

There are three degrees of humilitie; the first of repentance; the second, desire of righteousnesse; the third, workes of mercy.

Pride wageth warre in the kingdome of humility, *Greg.*

Humility onely is the repairer of decayed chastity.

The easiest way to dignity is true humilitie.

True discretion is never purchased but by true humility.

When all vices in a manner decay in age, onely covetousnesse increaseth, *Aug.*

Sith the Country which we desire to dwell in is high and heavenly, and the way thither lowlinesse and humilitie, why then desiring this Countrie doe wee refuse the way? *Aug.*

Of all vertuous workes, the hardest is to be humble.

Humility hath many times brought that to passe, which no other vertue nor reason could effect.

To the humble minded man God reveal-

leth

leth the knowledge of his truth.

If thou desire to ascend where God the Father sitteth, thou must put on the humilitie which Christ the Sonne teacheth.

The vertue of humility, is the onely repairer and restorer of decayed charitie.

Humility teacheth a man how to rule his affections, and in all his actions to keepe a meane.

The Spirit of God delighteth to dwell in the heart of the humble man, *Eras.*

If thou intend to build any stately thing, thinke first upon the foundation of humilitie.

As lowlinesse of heart maketh a man highly in favour with God, so meeknesse of words maketh him to sinke into the hearts of men.

Humblenesse of minde stirres up affection, augments benevolence, supports good equitie, and preserveth in safetie the whole estate of a country.

Men are not in any thing more like unto their maker, than in gentlenesse and humilitie

Charity and humility purchase immortalitie.

God dwelleth in heaven: if thou arrogantly lift up thy selfe unto him, he will flie from thee, but if thou humble thy selfe before him, he will come downe to thee, *Augustine.*

Humilitas animi sublimitas Christiani.

Tria sunt quæ radicata nutriunt humilitatem, assiduitas subjectionis, consideratio propriæ fragilitatis, & consideratio rei melioris.

Of

Of Old Age.

Defin. *Old age, the gift of heaven, is the long expence of many yeares, the exchange of sundry fortunes, and the schoole of experience.*

SIckenesse and old age are the two crouches whereon life walketh to death, arresting every one to pay the debt which they owe unto nature, *Theopomp.*

It is a vaine thing for him that is old to wish that he were young againe.

It is a lamentable thing to be old with feare, before a man come to be old by age.

A gray beard is a certaine signe of old age, but not an assured token of a good wit.

Age ought to keep a strait diet, or else will ensue a sickly life.

Hoarie haires are Embassadours of great experience, *Chilo.*

As old folke are very suspitious to mistrust every thing, so are they likewise very credulous to beleeve any thing.

Youth never runneth well, but when age holdeth the bridle.

Age rather seeketh food for sustenance, than followeth feasts for surfets.

The benefit of old age is liberty, *Soph.*

When all things by time decay, knowledge by age increaseth, *Arist.*

Old age enjoyeth all things and wanteth all things, *Democrit.*

In age wee ought to make more readinesse to die, than provision to live: for the steele being spent, the knife cannot cut; the Sun being

being set the day cannot tarrie; the flower being falne, there is no hope of fruit; and old age being once come, life cannot long endure, *Aurel.*

Those that spend their youth without restraint, would lead their age without contrulment.

Beware of old age, for it commeth not alone, *Eurip.*

Every age of man hath end, but old age hath none, *Cicero.*

In youth studie to live well, in age to die well; for to die well is to die willingly, *Seneca.*

Old men are young mens presidents.

An old man hath more experience to make a perfect choice, than a young man skill in a happie chance.

Age directeth all his doings by wisedome, but youth doteth upon his owne will.

Age having bought wit with paine and perill, fore-seeth dangers, and eschewed them.

The difference betweene an old man and a young man is this, the one is followed as a friend to others, the other is eschewed as an enemy to himselfe.

The Brachmans and Gymnosophists made a Law, that none under the age of forty should marrie without consent of their Seniors, lest in their choice without skill the man in processe of time should begin to loath, or the woman not to love.

Old men are often envied for their vertue, but young men pittied for their vice.

Old

Old men by reaſon of their age, and weakeneſſe of their ſtrength, are ſubject to ſundry imperfections, and moleſted with many diſeaſes, *Pacuvius.*

Gray haires oft-times are intangled with love, but ſtayleſſe youth intrapped with luſt.

Age is more to be honoured for his wiſdome, than youth commended for his beauty.

The mind of an old man is not mutable, his fancies are fixed, and his affections not fleeting; he chuſeth without intention to change, and never forſakes his choice till death make challenge of his life.

The old Cedar tree is leſſe ſhaken with the wind than the young bramble; and age farre more ſtayed in his affaires than youth.

Old men are more meet to give counſell, than fit to follow warres, *Bias.*

Though young men excell in ſtrength, yet old men exceed in ſtedfaſtneſſe.

Though all men are ſubject to the ſuddain ſtroke of death, yet old men in nature ſeeme neereſt to their grave.

Age is a Crowne of Glorie, when it is adorned with righteouſneſſe, but the dregs of diſhonour, when it is mingled with miſchiefe.

Honourable age conſiſteth not in the term of yeeres, neither is it meaſured by the date of many dayes; but by godly wiſedome, and an undefiled life.

Age is forgetfull, and gray-haires are declining ſteps of ſtrength.

Age is given to melancholy, and many yeeres are acquainted with many dumps.

Age

Age ſpeaketh by experience, and liketh by tryall, but youth leaneth unto wit, which is voyd of wiſedome.

He that will not be adviſed by age, ſhall be deceived by youth.

Old age is the fore-runner of death.

Age and Time are two things which men may fore-thinke of, but never prevent.

Men of age feare and foreſee that which youth never regardeth.

Old folkes oft-times are more greedy of coyne, then carefull to keepe a good conſcience.

Age may bee allowed to gaze at beauties bloſſomes, but youth muſt climbe the Tree and enjoy the fruit.

Nature lendeth age authority, but gentleneſſe of heart is the glory of all yeares.

Children are compared to the ſpring-time, ſtriplings to Summer ſeaſon; youth to Autumne, and old men to winter.

An old man ought to remember his age paſt, and to bethinke himſelfe how hee hath ſpent his time: if he finde himſelfe faulty, in neglecting ſuch good deeds as hee might have done, he ought forthwith to bee carefull to ſpend the remainder of his life in liberality towards the poore.

Old men are commonly covetous, becauſe their getting dayes are paſt.

It is a great ſhame for an old man to bee ignorant in the principles of Religion.

An old man ought to bee reverenced for his gravitie, ſooner than for his Gray hayres.

If young men had knowledge, and old men ſtrength

strength, the world would become a new Paradise.

A man aged and wise, is worthie of a double reverence.

Infancie is but a foolish simplicity, full of lamentations and harmes, as it were laid open to a maine sea without a sterne.

Youth is an indiscreet heate, out-ragious, blinde, headdy, violent and vaine,

Non est senectus (ut tu opinaris) pater,
Onus gravissimum; sed impatientius
Qui fert, sibi ipse est author illius mali:
Patienter atqui sibi quietem comparat,
Dum dexterè ejus moribus se accommodat,
Nec ulli solum detrahit molestiam,
Accersit aliquam sed voluptatem sibi.
Si navigandum sit quatuor per dies,
De commeatu cura nobis maxima;
At si in senectam quid licet comparare
Non instruemus nos eo viatico.

Of Death.

Defin. *Death is taken three manner of wayes: the first is the separation of the soule from the body, with the dissolution of the bodie, untill the resurrection: the second is death of sinne, sith he is said to be dead, which lyeth sleeping in sinne: the third is eternall death, unto which the wicked shall be condemned in the day of the generall judgement.*

DEath is the Law of Nature, the tribute of the flesh, the remedy of evils, and the path either to heavenly felicity, or eternall misery, *Heraclit.*

Destiny may be deferred, but can never be prevented.

An honourable death is to be preferred before an infamous life.

That man is very simple that dreadeth death, because he feareth thereby to bee cut off from the pleasures of this life.

Death hath his root from sinne, *Aug.*

Death is the end of feare, and beginning of felicity.

There is nothing more certaine than death, nor any thing more uncertain than the houre of death.

No man dieth more willingly than he that hath lived most honestly.

It is better to die well, than to live wantonly, *Socrat.*

Death it selfe is not so painfull as the feare of death is unpleasant.

Death is the end of all miseries, but infamie is the beginning of all sorrowes, *Plut.*

While men seeke to prolong their life, they are prevented by some suddaine death.

While we thinke to flie death we most earnestly follow death

What is he that being lustie and young in the morning, can promise himselfe life until the evening?

Many men desire death in their misery, that cannot abide his presence in the time of their prosperity.

An evill death putteth great doubt of a good life, and a good death partly excuseth an evill life.

The death of evill men is the safetie of good men living, *Cicero.*

He that every houre feareth death, can never be poſſeſſed of a quiet conſcience.

Nothing is more like to death than ſleepe, who is deaths eldeſt brother, *Cic.*

There is nothing more common than ſudden death, which being conſidered by the great Philoſopher *Demonax*, hee therefore warned the Emperour *Adrian*, and ſuch other as lived at their pleaſure and eaſe, in no wiſe to forget how in a very ſhort moment they ſhould be no more.

Death woundeth deadly, without either dread or dalliance.

Sith death is a thing that cannot be avoyded, it ought of all men the leſſe to be feared.

By the ſame way that life goeth, death cometh, *Aurel.*

Nature hath given no better thing than death, *Plinie.*

The moſt profitable thing for the world, is the death of the covetous and evill people.

Death is common to all perſons, though to ſome one way, and to ſome another.

If we live to die, then we die to live.

All things have an end by death, ſave onely death, whoſe end is unknowne.

Death is metaphorically called the end of all fleſh, *Ariſt.*

The laſt cure of diſeaſes is death.

Death deſpiſeth all riches and glory, and ruleth over all eſtates alike, *Boetius.*

None need to feare death, ſave thoſe that have committed ſo much iniquitie, as after death deſerves damnation, *Socra.*

Wiſedome maketh men to deſpiſe death,

it ought therefore of all men to be imbraced as the beſt remedy againſt the feare of death, *Hermes.*

So live and hope, as if thou wouldeſt dye immediately, *Plin.*

Non deterret ſapientem mors, quæ propter incertos caſus quotidiè imminet, & propter brevitatem vitæ nunquam longè poteſt abeſſe.

Tria ſunt genera mortis; una mors eſt peccati, ut anima quæ peccat morte morietur; altera myſtica, quando quis peccato moritur, & Deo vivit; tertia, quâ curſum vitæ hujus explemus, Aug.

Of Time.

Defin. *Time is a ſecret and ſpeedie conſumer of houres and ſeaſons, older than any thing but the firſt, and both the bringer forth and waſter of whatſoever is in this world.*

THere is no ſore which in time may not bee ſalved, nor care which cannot be cured, no fire ſo great which may not be quenched, no love, liking, fancie, or affection which in time may not either be repreſſed or redreſſed.

Time is the perfect Herald of truth, *Cic.*

Time is the beſt Oratour to a reſolute minde.

Daily actions are meaſured by preſent behaviour.

Time is the Herald that beſt emblazoneth the conceits of the minde.

Time is the ſweet Phyſitian, that allowes a remedy for every miſhap.

Tim

Time is the father of mutability, *Solon.*

Time ſpent without profit, bringeth repentance; and occaſion let ſlip when it might be taken, is counted prodigality.

There is nothing among men ſo entirely beloved, but it may in time be diſliked; nothing ſo healthfull but it may bee diſeaſed, nothing ſo ſtrong but it may bee broken, neither any thing ſo well kept but it may bee corrupted.

Truth is the daughter of time, and there is nothing ſo ſecret but the date of many dayes will reveale it.

In time the ignorant may become learned, the fooliſh may be made wiſe, and the moſt wildeſt wanton may be brought to be a modeſt matron, *Bias.*

The happier our time is the ſhorter while it laſteth, *Pliny.*

Say not that the time that our fore-fathers lived in was better than this preſent Age. Vertue and good life make good dayes, but abundance of vice corrupteth the time, *Jerom.*

As Oyle, though it be moiſt quencheth not the fire, ſo time, though never ſo long, is no ſure covert for ſinne.

Nothing is more precious than time, yet nothing leſſe eſteemed of, *Bern.*

As a ſparkle raked up in cinders will at laſt begin to glow & manifeſtly flame, ſo treacherie hid in ſilence and obſcured by time, will at length breake forth and cry for revenge.

Whatſoever villany the heart doth thinke, and the hand effect, in proceſſe of time the worme of conſcience will bewray.

Time draweth wrinkles in a faire face, but addeth freſh colours to a freſh friend.

Things paſt may bee repented, but not recalled, *Livius.*

A certaine Philoſopher being demanded, what was the firſt thing needfull to winne the love of a woman, anſwered, Opportunitie: being asked what was the ſecond, he anſwered, Opportunitie; and being demanded what was the third, he ſtill anſwered, Opportunity.

Delayes oftentimes bring to paſſe, that hee which ſhould have died, doth kill him which ſhould have lived, *Clem. Alex.*

Procraſtination in perill is the mother of enſuing miſery.

Time and Patience teach all men to live content.

Take time in thy choice, and bee circumſpect in making thy match, for nothing ſo ſoone gluts the ſtomacke as ſweet meate, nor ſooner fils the eye than beauty.

Opportunities neglected are manifeſt tokens of follie.

Time limiteth an end to the greateſt ſorrow.

Actions meaſured by time, ſeldome prove bitter by Repentance.

Reaſon oftentimes deſireth execution of a thing, which time will not ſuffer to bee done; not for that it is not juſt, but becauſe it is not followed.

Many matters are brought to a good end in time, that cannot preſently be remedied with reaſon.

Time

Time is lifes beſt Counſellor, *Antiſt.*

Time is the beſt Governour of Counſels.

Time trieth what a man is: for no man is ſo deep a diſſembler, but that at one time or other he ſhall be eaſily perceived.

Time is the inventer of novelties, and a certain regiſter of things ancient, *Marc. Aur.*

Time maketh ſome to be men, which have but childiſh conditions,

Times daily alter, and mens minds doe often change.

A little benefit is great profit, if it be beſtowed in due time, *Curtius.*

Times is ſo ſwift of foot, that being once paſt he can never be over-taken.

The fore-locks of time, are the deciders of many doubts.

Time in his ſwift pace mocketh men for their ſlowneſſe.

Non eſt, crede mihi ſapientis dicere, Vivam,
Sera nimis vita eſt craſtina, vive hodie.
Omnia tempus edax a pascitur, omnia carpit,
Omnia ſede movet, nec ſinit eſſe diu.

Of the World.

Defin. *This word World called in Greeke,* Koſmos, *ſignifieth as much as ornament, or a well diſpoſed order of things.*

HEe that cleaveth to the cuſtomes of the World, forſaketh God.

Cicero and the Stoicks were of opinion, that the World was wiſely governed by the gods, who have care of mortall things.

The world is vaine, and worldly joyes doe fade, but heaven alone for godly mindes is made.

He that trusteth to the World, is sure to be deceived, *Archim.*

The disordinate desire of the goods of the world, begetteth selfe-love.

Our honours and our bodily delights are worldly poysons to infect our soules.

The world seduceth the eye with variety of objects, the scent with sweet confections, the taste with delicious dainties, the touch with soft flesh, precious clothings, and all the inventions of vanity.

He that mortifieth his naturall passions is seldome overcome with worldly impressions.

No man that loveth the world, can keepe a good conscience long uncorrupted.

The worldly man burning in heat of fire, is ravished with the thought of revenge, inraged with the desire of dignity; briefly, never his owne till he leave the world.

This world, though never so well beloved, cannot last alwayes.

This World is the chaine which fettereth men to the devill, but repentance is the hand which lifteth men up to God.

This world is but the pleasure of an houre, and the sorrow of many dayes, *Plato.*

The world is an enemie to those whom it hath made happy, *Aug.*

The world is our prison, and to live to the world is the life of death.

The delights of this world are like bubbles in the water, which are soone raised, and suddainly laid.

The

The world hateth contemplation, because contemplation discovereth the treasons and deceits of the world, *Eras.*

We may use the world, but if we delight in it, wee breake the love wee should beare to him that created it.

Man hath neither perfect rest or joy in this world, neither possesseth he alwayes his owne desire.

He that loveth the world, hath incessant travell, but he that hateth it hath rest.

The world hath so many sundry changes in her vanitie, that she leadeth all men wandring in unstedfastnesse.

He which seeketh pleasures from the world, followeth a shadow, which when he thinketh he is surest of, it vanisheth away, and turneth to nothing, *Socrat.*

The world, the flesh, and the devill, are three enemies that continually fight against us, and wee have great neede to defend us from them.

The vanities of this world bewitch the minds of many men.

God created this World a place of pleasure and reward; wherefore such as suffer in it adversity, shall in another world be recompenced with joy, *Hermes.*

He which delighteth in this world, must either lack what he desireth, or else lose what he hath wonne with great paine.

Hee that is enamoured of the world, is like one that entreth in the Sea; for if hee escape perils, men will say hee is fortunate, but if hee perish, they will say, hee is wilfully deceived.

Hee that fixeth his minde wholly upon the World, loseth his soule; but he that desireth the safety of his soule, little or nothing regardeth the World.

After the old Chaos was brought into forme, the Poets faine that the World was divided into foure Ages; the first was the Golden Age, the second was the Silver Age, the third the Brazen Age, and the fourth the Iron Age: all which may bee more largely read of in the first book of *Ovids Metamorphosis*.

The World in the foure Ages thereof may bee compared unto the foure seasons of the yeare: the first resembling the Spring time, the second, Summer; the third, Autumne; and the fourth, Winter, *Perdicas*.

He that yeeldeth himselfe to the World, ought to dispose himself to three things which he cannot avoid; First, to poverty, for hee shall never attaine to the riches that he desireth: Secondly, to suffer great paine and trouble: Thirdly, to much businesse without expedition, *Solon*.

Mundus regitur numine deorum, estque quasi communis urbs, & civitas omnium, Cicero.

Mundus magnus homo, homo parvus mundus esse dicitur.

Of Beginning.

Defin. *Beginning is the first appearance of any thing, and there can be nothing without beginning, but onely that Almighty power, which first created all things of nothing.*

Evill

EVill beginnings have moſt commonly wretched endings.

In every thing, the greateſt beauty is to make the beginning plauſible and good.

It is better in the beginning to prevent, than in the exigent to work revenge.

That thing never ſeemeth falſe that doth begin with truth.

The Preface in the beginning makes the whole Book the better to be conceived.

Nature is counted the beginning of all things, death the end, *Quintil.*

To begin in truth, and continue in goodneſs, is to get praiſe on earth, and glory in heaven.

The beginning of ſuperſtition, was the ſubtilty of Sathan; the beginning of true Religion, the ſervice of God.

There is nothing wiſely begun, if the end be not providently thought upon.

Infants begin life with teares, continue it with travels, and end it with impatience.

A fooliſh man beginneth many things, and endeth nothing.

The beginning of things is in our owne power, but the end thereof reſteth at Gods diſpoſing, *Stobæus.*

Never attempt any wicked beginning in hope of a good ending.

The moſt glorious and mighty beginner is God, who in the beginning created the world of nothing.

Small faults not hindred in the beginning, amount to mighty errours ere they bee ended.

A worke well begunne is halfe ended, *Plato.*

In all workes the beginning is the chiefeſt, and the end moſt hard to attaine.

The beginning, the meane, and the end, is a legacie which every one enjoyeth.

Sodaine changes have no beginning.

Nothing is more ancient than beginning.

That which is betweene the beginning and the end is ſhort, *Greg.*

The feare of God is the beginning of wiſedome, *Sirach.*

The beginnings of all things are ſmall, but gather ſtrength in continuance.

The beginning once known, with more eaſe the event is underſtood.

Begin nothing before thou firſt call for helpe of God; for God, whoſe power is in all things, giveth moſt proſperous furtherance, and happie ſucceſſe, unto all ſuch acts as we do begin in his name.

Take good adviſement ere thou begin any thing, but being once begun, be carefull ſpeedily to diſpatch it.

Hee that preventeth an evill before it begin, hath more cauſe to rejoyce than to repent.

Take good heed at the beginning to what thou granteſt, for after one inconvenience another will follow.

Begin to end, and ending ſo begin,
As entrance to good life, be end of ſin.

Principiis obſta; ſerò medicina paratur,
Cùm mala per longas invaluere moras.

Principiis

Principii nulla est origo, nam ex principiis oriuntur omnia, ipsum autem nulla ex re alia nasci potest.

Of Ending.

Defin. *The end is that whereto all things are created by God, which is the glory of his name, and salvation of his elect; albeit the order which he observeth, the cause, reason, and necessity of them are hid in his secret counsell, and cannot be comprehended by the sense of man.*

THe end of the world is a good mans meditation, for by thinking thereon he preventeth sinne, *Basil.*

The end of trouble bringeth joy, and the end of a good life everlasting felicitie.

What thing soever in this world hath a beginning, must certainely in this world have also an ending.

The last day hath not the least distresse.

Felicitie is the end and aime of our worldly actions, which may in this life be described in shadowes, but never truely attained but in heaven onely.

Nothing is done, but it is done to some end, *Aristotle.*

The end of labour is rest, and the end of fooliſh love repentance.

The end is not onely the last, but the best of every thing, *Arist.*

The end of every thing is doubtfull, *Ovid.*

The end of war is a just Judge, *Livie.*

As there is no end of the joyes of the blessed, so there is no end of the torments of the wicked, *Greg.*

The

The end wee hope for is ever leſſe than our hopes.

What was doubtful in the beginning is made certaine by the end thereof.

Seeing the event of things doe not anſwer to our wils, we ought to apply our wils to the end of them, *Ariſt.*

The end of a diſſolute life, is moſt commonly a deſperate death, *Bion.*

Our life is given to uſe and to poſſeſſe, but the end is moſt uncertaine and doubtfull.

The end of ſorrow is the beginning of joy.

At the end of the work the cunning of the work-man is made manifeſt.

Good reſpect to the end, preſerveth both body and ſoule in ſafety.

Before any fact be by man committed, the end thereof is firſt in cogitation.

Many things ſeeme good in the beginning, which prove bad in the end.

Exitus acta probat, careat ſucceſſibus opto,
Quiſquis ab eventu facta notanda putat.
Multa laudantur in principio, ſed qui ad finem perſeverat beatus eſt.

Of Day or Light.

Defin. *The word* Dies, *which ſignifieth a day, is ſo called,* quod ſit divini operis. *It is Gods fair creature, and the cheerefull comfort of man, who by his word made the light thereof to beautifie it to the worlds end.*

THoſe children which are borne betweene the foure and twenty houres of midnight, and

and midnight, with the Romans are ſaid to be borne in one day.

Numa Pompilius, as he divided the yeare into moneths, ſo he divided the moneth into dayes, and called them *Feſtos*, *Profeſtos*, and *Interciſos*; the firſt dedicated to the gods, the next to men for the diſpatching of their buſineſſe; the laſt as common for their gods as men.

A day naturall hath twenty and foure houres, a day artificiall hath twelve houres.

The day beginneth with the Ægyptians at Sun-ſetting, and with the Perſians at Sunne-riſing.

The Athenians account all the time from the ſetting of the Sun to the ſetting of the Sunne againe but one day.

The Babylonians count their day from the Sun-riſing in the morning, till the Sun-riſing the next day.

The Umbrians, an ancient people in Italy, account their day from Noon-tide till Noon-tide the next day following.

The wicked and evill living man, loveth darkneſſe, and hateth the light.

One day taketh from us the credit that another hath given us, and the laſt muſt make reckoning of all the reſt paſt.

By daily experience we waxe wiſer & wiſer.

Hee that refuſeth to amend his life to day, may happen to be dead ere to morrow.

Let no day bee ſpent without ſome remembrance how thou haſt beſtowed thy time.

Veſpaſian thought that day loſt, wherein he had not gotten a friend.

Of all numbers, we cannot skill to number

our

our dayes: we can number our sheep, our oxen, and our Coine, but we think our daies are infinite, and therefore wee cannot number them.

One day the valiant brood,
Of *Fabius* sent to fight:
Thus sent, one day did see
Them nobly dead ere night,

The Romans called *Jupiter Diespiter*, which signifieth the father of the day, or light.

Light is sometimes taken for day, and darknesse for night.

No day commeth to man, wherein he hath not some cause of sorrow, *Quintil.*

The entrance of adolescency is the end of infancy, mans estate the death of youth, and the morrow dayes birth the overthrow of this dayes pride.

Light is the Queene of the eyes, *Aug.*

God in the beginning made two great lights, one for the day, another for the night.

Day is the Image of life; night of death,

The pleasure of the day, is the Sunne, called of the Philosophers, the golden eye, and heart of heaven.

The light of learning is the day of the mind, *August.*

Every day that passeth, is not to be thought as the last, but that it may be the last, *Senec.*

The Sun melteth waxe, and hardneth clay.

Abbreviare dies poteris, producere nunquam:
Abbreviare tuum est, sed prolongare Tonanti.
Optima quæque dies miseris mortalibus evi
Prima fugit, subeunt morbi tristisq; senectus,
Et labor, & duræ rapit inclementia mortis.

Of Night.

Defin. *Night or darkeneſſe is the time of reſt and peace after labours, being commonly that part of the day naturall, in which the Sunne is hidden from us, cleering the Antipodes.*

THe longer the night is in comming, the more it is deſired of the oppreſſed, yet no ſooner ſeene than wiſht to be departed.

Night is the benefit of Nature, and made for mans reſt, *Livius.*

Suſpition and feare are nights companions.

Darkeneſſe is not evill, but in compariſon of the light, *Auguſt.*

Every light hath his ſhadow, and every ſhadow of night a ſucceeding morning.

The darkeneſſe of our vertues, and not of our eyes is to be feared, *Auguſt.*

It is not darkeneſſe, but abſence of the light that maketh night.

Darkneſſe cannot be ſeene, *Aug.*

The breath we breathe in the morning, is often ſtopt and vaniſhed before night.

Night followeth day, as a ſhadow followeth a body, *Ariſt.*

This our life is as it were night.

Night is more comfortable to the miſerable than the day.

Night which is the Nurſe of eaſe, is the mother of unquiet thoughts.

Night, which is all ſilence, heares all the complaints of the afflicted.

The deeds of the night are lothſome to the

the day, neither hath light to do with darknes.

Night is warres enemie; yet it is the onely finder out of the martiall ſtratagems.

A darke night and a dead reſolution, begets cauſe of the dayes lamentation.

Night is the cloake to cover ſinne, and the armour of the unjuſt man, *Theophr.*

Night begets reſt, and reſt is the refreſhing of tyred ſpirits.

What ever is over-wearied by the dayes exerciſe, is as it were new borne by the nights reſt and quiet, *Tully.*

Night and ſinne hold affinity, and joyntly ayde each other.

It is impoſſible to weare out the day in travell, if ſome part of the night bee not ſpent in reſt.

Ut jugulent homines ſurgunt de nocte latrones,
Ut te ipſum ſerves non expergiſceris? Horat.
Interiores tenebræ cæcitas mentis, exteriores infernus.

Of Wickedneſſe.

Defin. *Wickedneſſe is any ſinne, vice, or evill committed or imagined in the whole courſe of our lives, and the meane by which wee loſe Gods favour, and expoſe our ſelves to the danger of Hell fire.*

THe proſperity of evill men is the calamitie of the good.

When wicked men rejoyce, it is a ſigne of ſome tempeſt approaching.

It is the corruption of the good, to keepe company with the evill

Re-

Rejoyce as often as thou art deſpiſed of evill men, and perſwade thy ſelfe, that their opinion of thee is moſt perfect praiſe.

Ill men are more haſtie than good men be forward, in proſecuting their purpoſe.

Hee that worketh wickedneſſe by another, is guiltie of the fact committed himſelfe, *Bias.*

It is better to deſtroy the wickedneſſe it ſelfe, than the wicked man.

Unexperienced evils doe hurt moſt.

The remembrance of evill things is to bee obſerved by the contemplation of good matters.

Philip King of Macedon aſſembled together the moſt wicked perſons, and furtheſt from correction of all his ſubjects, and put them into a Towne which he builded of purpoſe, calling it *Penetropolis*, The City of wicked perſons.

Continuance in evill doth in it ſelfe increaſe evill, *S. P. S.*

A wicked life is the death of the ſoule, *Chryſ.*

Who can be more unfortunate, than hee which of neceſſity will needs be evill?

Whoſoever he bee that ſpareth to puniſh the wicked, doth thereby much harme to the good, *Anachar.*

It is a praiſe to the godly to bee diſpraiſed of the wicked, and it is likewiſe a diſpraiſe to be praiſed of them.

Sinne blindeth the eyes of the wicked, but puniſhment opens them, *Greg.*

The wicked man is daily drawne to puniſhment, and is ignorant thereof. The

The minde of an ill disposed person, is more unstable than the superficies of the water.

When wicked men bee in the midst of all their jollities, then some misfortune comes knocking at the doore.

When the evill man would seeme to bee good, then he is worst of all.

He is evill that doth willingly associate himselfe with wicked men.

Wicked men are the devils shadowes.

Vertue is health, but vice is sickneſſe, *Plato.*

The wicked man attempteth things impossible, *Arist.*

The wicked man is ever in feare, *Plato.*

Hee wrongeth the good, that spareth the wicked.

A good sentence proceeding from a wicked mans mouth, loseth his grace.

The progeny of the wicked, although it be not wholly infected, yet it will savour something of the fathers filthinesse.

As vertue is a garment of honour, so wickednesse is a robe of shame.

Curſed is that man that knoweth not to be a man, but by his wickednesse is farre otherwise than he should be.

Hee that intendeth not to doe good, should refraine from doing evill; but it is counted evill if we refraine to doe good.

Purifie thine owne wickednesse, then prate of others sinnes.

The wicked man, in a monstrous kinde of pride never heard of before, glorieth and boasteth of his evill deeds.

When

When a man doth ſubject himſelfe to the wicked affections of his owne minde, hee doth weaken and cut in ſunder the ſtrings of underſtanding, *Cicero.*

Wicked counſell is moſt hurtfull to the giver.

In good things nothing is either wanting or ſuperfluous: which made the Pythagorians ſay; That wickedneſſe could not be comprehended, but godlineſſe might.

The wayes to wickedneſſe are many, plaine and common; but to goodneſſe are not many, but one, and that ſame is hard to finde, becauſe it is but little trodden.

Non ob ea ſolùm incommoda quæ eveniunt improbis fugienda eſt improbitas: ſed multò etiam magis, quòd cujus in animo verſatur, nunquam ſinit eum reſpirare, nunquam requieſcere.

Si impietas improbè molita quippiam eſt, quamvis occultè fecerit, nunquam tamen confidet id fore ſemper occultum: plerumq; enim improborum facta primò ſuſpicio inſequitur: deinde ſermo atq; fama: tum accuſatorem judex, multi etiam ſe judicant, Cicero.

Of Infamie.

Defin. *Infamie is the liverie of bad deſerts in this world, and that which for our malignities and evill doing ſtaineth our names, and our ſucceſſions, with a perpetuall diſgrace, through the report of our miſdeeds and unjuſt attempts.*

SHame and diſhonour are to the greateſt preventers of miſhap.

Infamie

Infamie galleth unto death, and liveth after death.

Infamie and ſhame are inſeparable ſequels of Adulterie.

That man is very wicked and unhappie, whoſe life the people lament, and at whoſe death they rejoyce, *Solon.*

There is no greater infamy, than to be lavish in promiſe, and ſlacke in performance.

Begging is a ſhamefull courſe, and to ſteale is a great blot of diſhonour.

Hee that hath borne ſaile in the tempeſt of ſhame, may ever after make a ſport of the ſhipwracke of his good name.

Infamie is ſo deep a colour, that it will hardly be waſhed off with oblivion.

Such as ſeeke to climbe by privie ſinne ſhall fall with open ſhame.

They that covet to ſwimme in vice, ſhall ſinke in vanitie, *Crates.*

Greater is the ſhame to bee accounted an Harlot, than the praiſe to bee eſteemed amiable.

The infamy of man is immortall, *Plat.*

It were great infamy to the perſon, and no ſmall offence to the Common-wealth, to behold a man baſely toiling that deſerveth to governe, and to ſee him governe that deſerveth to goe to plough.

Shame is the end of treachery, and diſhonour ever fore-runs repentance.

What is once ſpotted with infamy, can hardly be worne out with time, *Aurel.*

When the ſtring is broken, it is hard to hit the white; and when a mans credit is called in

In queſtion, perſwaſions can little prevaile.

An honourable man ſhould never die, and an infamous man deſerveth not to live.

The infamous man is onely miſerable; for good men will not beleeve him, bad will not obey him, no man accompany him, and few befriend him.

As beauty adorneth wealth, maintaineth honour and countenance, ſo infamie woundeth all.

The occaſions and greatneſſe of infamie, are better untried than knowne.

The tongue is the readieſt inſtrument of detraction and ſlander.

Every inferiour doth account that thing infamous, wherein hee ſeeth his ſuperiour offend.

It is infamie to ſeeke praiſe by counterfeit vertue.

It is infamy to diſpraiſe him that deſerveth well, becauſe he is poore; and to commend the unworthy, becauſe he is rich.

He that by infamy ſlandereth his friend, is moſt monſtrous.

To be praiſed of wicked men, is as great infamie as to be praiſed for wicked doings.

Pride is the cauſe of hatred, and ſloth of infamie.

The life of a noted infamous man is death.

Cicero inveying againſt *Cataline*, ſaith, Thy naughty and infamous life hath ſo obſcured the glory of thy predeceſſours, that although they have been famous, yet by thee they will come to oblivion.

If a mans good name bee not polluted, although

though he have nothing else, yet it stands him in more stead than the possession of very great riches.

Emori præstat per virtutem, quam per dedecus vivere, Cicero.

Quis honorem, quis gloriam, quis laudem, quis ullum decus tam unquam expetit, quam ignominiam, infamiam, contumeliam, dedecus fugit, Cicero.

Of Dishonesty.

Defin. *Dishonestie is an act which ingendreth his own torment, for from the very instant wherein it is committed, and with the continuall remembrance thereof, it filleth the soule of the malefactor with shame and confusion.*

HE that is disposed to mischiefes, will never want occasions.

Dishonestie ruinates both fame and fortune.

Shame is the hand-maid to dishoneſt attempts, *Crates.*

The insatiate appetite of gluttonie, doth obscure the interiour vertues of the minde.

He that feares not the halter will hardly become true, and they that care not for shame, ſpects are seldome honeſt.

It is dishoneſt victorie that is gotten by the spoile of a mans owne Country, *Cicero.*

There never riseth contention in a Common-wealth, but by such men as would live without all honeſt order.

The evill inclination of men, may for a time

be diſſembled, but being once at liberty, they cannot cloake it.

Many times the wicked beare envie unto the good, not becauſe the vertuous ſuffer them to doe well, but for that they will not conſent with them to doe evill.

Many bee ſo malicious and perverſe, that they take more delight to do evill to others, than to receive a benefit unto themſelves.

If he be evill that giveth evill counſell, more vile is he that executeth the ſame.

Nothing is profitable which is diſhoneſt, *Tully*.

Then miſchiefe is at the full ripenes, when as diſhoneſt things be not only delightfull in hearing, but alſo moſt pleaſant in practice; and there is no remedie to bee hoped for, where common vices are accounted vertues.

A man given to diſhoneſty, can neither be friend to himſelfe, nor truſty to another.

The overthrow of a Common-wealth is the diſhoneſty of the Rulers.

Diſhoneſty is the ſerpent of the ſoule, which ſpoileth men of their ornaments and heavenly apparell.

All things are tolerable, ſave thoſe things which are diſhoneſt.

Caliſtes the Harlot ſaid ſhee excelled *Socrates*, becauſe when ſhe was diſpoſed ſhee could draw his Auditors from him: No marvaile ſaith hee, for thou allureſt them to diſhoneſtie, to which the way is ready, but I exhort them to vertue, whoſe way is hard to finde.

Honeſty is joyned with miſery, diſhoneſtie

with all kinde of worldly felicity; but the misery which we suffer for honesty, shall be turned to everlasting comfort; and that felicity gotten by dishonesty, shall bee changed into perpetuall torment.

Sæpè diespiter neglectus
Incesto addidit integrum,
Rarò antecedentem scelestum,
Deseruit pede pœna claudo, Horace.

Discè bonas artes moneo Romana juventus:
Sit procul omne nefas, ut ameris amabilis esto.

Of Vices in Generall.

Defin. *Vice is an inequality and jarring of manners, proceeding from mans naturall inclination to pleasures and naughty desires.*

A Man seldome repenteth his silence, but he is often sorrowfull for his hastie speeches.

He that is rooted in sinne will hardly be by good counsell reformed.

Who doubts of God with *Protagoras*, is an Infidell; who denieth God with *Diagoras*, is an Epicure and a Devill.

Consent and sinne are both of one kinde.

Vice is the habitude of sinne, but sin is the act of habitude.

He that pampers his flesh doth nourish many wormes, *Demonax.*

Excessive sleepe is found the bodies foe.

Lust bringeth short life, prodigalitie wretched life, and perseverance in sinne eternall damnation.

As by nature ſome men are more inclined to ſickneſs than other ſome, ſo one mans mind is more prone than anothers to unrighteouſnes.

The ſickneſſe of old age is avarice, the errours of youth inconſtancy, *Theop.*

A moſt horrible and damnable offence is that to be judged, whoſe revenge belongeth unto God, *Aug.*

Craft putteth on him the habit of policie, malice the ſhape of courage, raſhneſſe the title of valour, lewdneſſe the image of pleaſure; thus diſſembled vices ſeeme greater vertues.

Where elders are diſſolute and paſt gravity, there the younger ſort are ſhameleſſe and paſt grace.

Every vice fighteth againſt nature.

Vice ruleth where gold raigneth, *Greg.*

We ought not to hate the man, but his vices, *Aug.*

There are more vices than vertues, *Greg.*

Riches gotten with craft, are commonly loſt with ſhame.

Folly in youth, and negligence in age, breeds at length woe to both; the one ending in ſorrowfull griefe, the other in lamentable miſery.

Where youth is void of exerciſe, there age is void of honeſtie.

Flattery and ſoothing great men in their humours, getteth more coyne than true ſpeeches can get credit, *Bias.*

Faire faces have gotten foule vices, ſtraight perſonages crooked manners, and good complexions bad conditions

A merry mind doth commonly ſhew a gentle nature, where a ſowre countenance is a manifeſt ſigne of a froward diſpoſition.

Sobriety without ſullenneſſe is commendable, and mirth with modeſty delectable.

Every vice hath a cloake, and creepeth in under the name of vertue.

We ought to have an eſpeciall care, leſt thoſe vices deceive us which beare a ſhew of vertue.

Craft oft times accompanieth policie, too much auſteritie Temperance, Pride a reſolute Minde, Prodigalitie Liberalitie, Fortitude Temeritie, and Religion Superſtition.

What Nation doth not love gentleneſſe, thankefulneſſe, and other commendable parts in a man? Contrarily, who doth not hate a proud, diſdainfull, unhoneſt, and unthankefull perſon?

Cum fateamur ſatis magnam vim eſſe in vitia ad miſeram vitam, fatendum eſt etiam eandem vim in virtute eſſe ad beatam vitam; contrariorum enim contraria ſunt conſequentia.

Qui voluptatibus ducuntur, & ſe vitiorum illecebris & cupiditatum lenocinijs dedidérunt, miſeros faciant honores, nec attingant Reſpublicam, patiantur viros fortes labore, ſe otioſus perfrui, Cicero.

Of Ingratitude.

Defin. *Ingratitude is that which maketh men impudent, ſo that they dare joyne together, to hate thoſe which have beene their beſt friends, and*

them to whom they are bound, both by bloud, nature, and benefits.

INgratitude challengeth revenge by cuſtome, and is a vice moſt hatefull before God and man.

Ingratitude for great benefits maketh men to deſpaire of recompence, and of faithfull friends cauſeth them to become mortall foes.

Impudency is the companion of that Monſter ingratitude, *Stobæus.*

He is unthankfull that being pardoned ſinneth againe.

There can bee no greater injurie offered to a free minde and a baſhfull face, than to bee called unthankefull; ſith ſuch reproaches ſinke moſt deepely into the reputation of honour.

Ingratitude ſpringeth either from covetuouſneſſe or ſuſpect, *Theophraſt.*

It is a ſhamefull and unthankefull part, alwayes to crave, and never to give, *Marc.*

Princes rewarding nothing, purchaſe nothing; and deſert being neglected, courage will be unwilling to attempt.

Benefits well beſtowed eſtabliſh a Kingdome, but ſervice unrewarded weakeneth it, *Archim.*

The nature of man is ambitious, unthankefull, ſuſpectfull, not knowing rightly how to uſe his friends, or with what regard to recompence his well-willers for their benefits beſtowed.

Tis better to bee borne fooliſh, than to underſtand how to be unthankfull.

Ingratitude loseth all things in himselfe, in forgetting all duties to his friend.

To doe good to an unthankfull body, is to sow corne on the sand.

Two contraries give light one to the other, and ingratitude and thankefulnesse are best discerned one by the other.

There is no affection among men so firmely placed, but through unthankefull dealing it may be changed to hatred, *Bias.*

Two heads upon one body, is a monstrous sight, but one unthankefull heart in a bosome, is more odious to behold, *Bias.*

There cannot be a greater occasion of hatred, than to repay good turnes with unthankefull dealing.

An ungratefull Commonwealth, which hath banished men of true desert, finding their hindrance by their absence, too late repenteth, *Lactan.*

Nothing waxeth sooner old than a good turne or benefit, *Diog.*

An unthankefull man is compared to a vessell bored full of holes, *Lucianus.*

Old kindnesse sleepeth, and all men are unthankfull, *Pyndarus.*

The ungratefull man through his impudencie is driven to all villanie and mischiefe, and maketh himselfe a slave, *Xenophon.*

Plato called *Aristotle* a Mule, for his ingratitude, *Ælianus.*

The unthankefull man hath ever beene accounted a more dangerous buyer than the debtor, *Cognet.*

The ungratefull man is of worse condition than

than the Serpent, which hath venome to annoy others, but not himselfe.

Tis better never to receive a benefit, than to be unthankefull for it.

Thankefulnesse doth consist in Truth and Justice; truth doth acknowledge what is received, and Justice doth render one good turne for another, *Stobæus*.

Hee is unthankefull, with whom a benefit perisheth, he is more ungratefull which will forget the same, but he is most ungratefull, that rendreth evill for the good he hath received, *Bias*,

Hee which receiveth a benefit, should not onely remember but requite the same liberally and fruitfully; according to the nature of the earth, which rendreth more fruit than it receiveth seed, *Quint*.

The Egyptians of all vices most abhorred ingratitude, in which (as *Tully* saith) all wickednesse is contained.

If we be naturally inclined to doe good to them of whom we conceive good hope, how much more are we bound to those, at whose hands wee have already received a good turne? *Seneca*.

Thou canst not call a man by a worse name, than to say he is an unthankefull person

Plutarch interpreteth *Pythagoras Symbole*, of not receiving of Swallowes, that a man ought to shunne unthankefull people.

Xenophon among the praises which he gave unto *Agesilaus*, reputeth it a part of injustice, not onely not to acknowledge a good turne, but also, if more bee not rendred than hath beene received.

Whosoever receiveth a benefit, selleth his owne libertie, as who would say that he made himselfe subject to render the like.

The Lawes of Athens, Persia, and Macedonia, condemned the unthankefull person to death.

Lycurgus esteemed it a most monstrous ingratitude not to acknowledge a benefit.

In the old time Liberties and Franchises for ingratitude were revoked.

An ungratefull person cannot bee of a noble mind, nor yet just, *Socrat.*

A man ought to remember himselfe how often he hath received courtesie and pleasure.

Every gentle nature quickly pardoneth all injuries, except ingratitude, which it hardly forgetteth.

Ingratitude was the cause of the sinne and death of man.

No mans life is voide of ingratitude.

The life of the ignorant is unthankefull, wavering, and unstayed in things present, through the desire of things to come, *Seneca.*

Impudency and ingratitude are companions.

All humane things grow old and come to the end of their time, except ingratitude; for the greater the increase of mortall men is, the more doth ingratitude augment, *Plat.*

Wee shall avoyde this shamefull vice of ingratitude, if we esteeme the benefit which we receive of another greater than it is, and contrariwise repute that lesse than it is which we give.

The unworthier hee is that receiveth the benefit,

benefit, the more is he to bee commended from whom it commeth.

Est aliqua ingrato meritum exprobare voluptas.

Ingratus, qui beneficium accepisse se negat quod accepit; ingratus qui id dissimulat; rursum ingratus, qui non reddit; at omnium ingratissimus est, qui oblitus est.

Of Pride.

Defin. *Pride is an unreasonable desire to enjoy honours, estates, and great places: it is a vice of excesse, and contrary to modesty, which is a part of Temperance.*

HE that bruiseth the Olive-tree with hard Iron, fretteth out no oyle, but water; and he that pricketh a proud heart with perswasion, draweth out onely hate and envie.

It is impossible that to a man of much pride, fortune should be too long friendly.

It chanceth oftentimes to proud men, that in their greatest jollity, and when they think their honour spun and woven, then their estate with the web of their life in one moment is sodainly broken.

Ambitious men can never bee good Counsellers to Princes.

The desire of having more, is a vice common to a Prince, and great Lords, by reason of ambition and desire to rule, bringing forth in them oftentimes an unsatiable crueltie and beastly nature, *Plut.*

Pride is the cause of the corruption and transgression of mans nature.

Pride cauſeth that worke to become wicked, which of it ſelfe is good, ſo that humble ſubmiſſion is better than the proud boaſting of our deeds; which cauſeth a proud man oftentimes to fall into more deteſtable vices than he was in before, *Plut.*

It is naturall to proud men to delight themſelves, and to ſet their whole minds upon vaine deſires.

Men that have their thoughts high, and their eſtates low, live alwaies a penſive and diſcontented life.

Pride ſhould of young men bee carefully avoided, of old men utterly diſdained, and of all men ſuſpected and feared, *Soc.*

Pride hath two ſteps, the loweſt bloud, and the higheſt envie.

Pride eateth gold, and drinketh bloud, and climeth ſo high by other mens heads, that hee breaketh his owne neck.

It is better to live in low content, than in high infamy; and more precious is want with honeſtie, than wealth with diſcredit.

Aſpiring pride is like a vapour, which aſcendeth high, and preſently vaniſheth away in ſmoak, *Plut.*

A proud heart in a begger, is like a great fire in a ſmall Cottage, which not onely warmeth the houſe, but burneth all that is in it.

The ſpring of pride is lying, as truth is of humility, *Philo.*

Men that beare great ſhapes and large ſhadows, and have not good nor honeſt minds, are like the portraiture of *Hercules* drawne upon the ſands.

The more beauty the more pride, and the more pride the more preciſeneſſe.

Ambition is the ground of all evils, *Tim.*

Pride is a Serpent, which ſlily inſinuateth her ſelfe into the minds of men.

Exalt one of baſe ſtock to high degree, and no man living will ſooner prove proud than he.

An ambitious body will goe farre out of the right way, to attaine to the height which his heart deſireth, *S. P. S.*

Pride is the mother of Superſtition.

The proud man ſeeking to repreſſe another man, in ſtead of ſuperiority attaineth indignitie.

The proud man is forſaken of God; being forſaken, he groweth reſolute in impietie, and after purchaſeth a juſt puniſhment for his preſuming ſinne, *Plato.*

A proud man is compared to a ſhip without a Pilot, toſſed up and downe upon the Seas, by winds and tempeſt, *Aug.*

The Sonne of *Ageſilaus* wrote unto King *Philip*, who much gloried in ſome of his victories, that if he meaſured his ſhadow, he ſhould find it no greater after the victorie than it was before.

King *Lewis* the eleventh was wont to ſay, when Pride was on her Saddle, miſchiefe and ſhame was on the Crupper.

Pride, Envie, and Impatience, are the three capitall enemies of mans conſtancy, *Aug.*

Pride is alwayes accompanied with Folly, Audacitie, Raſhneſſe, and Impudency, and with Solitarineſſe, as if one would ſay, that the

the proud man is abandoned of all the World, ever attributing to himselfe that which is not, having much more bragging than matter of worth, *Plato.*

Pride did first spring from too much abundance of wealth, *Antist.*

Chrysippus, to raise an opinion of knowledge to himselfe, would set forth those bookes in his owne name, (a fault common in our age) which were wholly written by other men.

The proud boasting man doth faine things to be, which indeed are not, or maketh them appeare greater than they are, *Ar.*

Pride is the mother of envie, which if that one bee able to suppresse, the daughter will be soone suppressed, *Aug.*

Husband-men thinke better of those eares of Corne which bow downe and waxe crooked, than those which grow straight, because they suppose to finde more store of graine in them than in the other.

Socrates, when he saw that *Alcibiades* waxed proud, because of his great possessions, shewed him the Mappe of all the World, and asked him whether hee knew which were his Lands in the territorie of Athens: who answered, They were not described there; How is it then (quoth he) that thou braggest of that which is no part of the world?

It is the propertie of proud men, to delight in their owne fooliſh inventions.

He that knoweth himselfe best, esteemeth himselfe least, *Plato.*

The glory of the proud man is soone turned to infamy, *Salust.*

The

The proud man thinketh no man can bee humble, *Chryſoſt.*

Antiochus had that admiration of himſelfe, that hee thought hee was able to ſaile on the earth, and goe on the Seas.

Pompey could abide no equall, and *Cæſar* could ſuffer no ſuperiour.

It is a hard matter for a rich man not to bee proud.

If a proud rich man may ſcarcely be endured, who can away with a poor man that is proud?

The proud man reſembleth the Fiſherman in *Theocritus*, who ſatisfied his hunger with dreames of Gold.

The pride of unquiet and moving ſpirits, never content themſelves in their vocations, *Perdicas.*

Themiſtocles told the Athenians, that unleſſe they baniſhed him and *Ariſtides* they ſhould never be quiet.

Perdita tunc urbi nocuerunt ſecula, poſtquam
Ambitus & luxus, & opum metuenda facultas,
Tranſverſo mentem dubiam torrente tulerunt.

In rebus proſperis, & ad voluntatem noſtram fluentibus, ſuperbia magnopere eſt fugienda: nam ut adverſas res, ſic ſecundas immoderate ferre levitatis eſt, Cicero.

Of Prodigality.

Definition. *Prodigality is the exceſſe of liberality, which comming to extremity, proves moſt vicious, waſting vertues faſter than ſubſtance, and ſubſtance faſter than any vertue can get it.*

Prodigality

PRodigality without care, wasteth that which diligent labour hath purchased.

Prodigality is called the fire of the minde, which is impatient in heat, that it ceaseth not while any matter combustible is present, to burne necessary things into dust and cinders, *Plinie.*

Where prodigality and covetousnesse are, there all kinde of vices raigne with all licence in that soule, *Theop.*

Prodigalitie stirreth up evill warres, and seditious injuries, to the end that her humour may be fed, fishing in all troubled waters, that she may have wherewith to maintaine her prodigall expences.

Excesse of apparell is an ornament of the inconstancy of the soule, and rather whetteth the eyes of the beholders to wicked desires, than to any honest thoughts, *Eras.*

Decke not thy selfe with curious wrought Tapestrie, and faire painted Pictures, but with temperance and honestie, *Epist*

Poverty followeth superfluous expences.

Prodigality maketh youth a Tyrant in his owne estate, a destroyer of his owne wealth, and a corrosive to his owne friends.

To spend much without getting, to lay out all without reckoning, and to give all without considering, are the chiefest effects of a prodigall minde.

Hee that giveth beyond his power is prodigall, hee that giveth in measure is liberall, hee that giveth nothing at all is a niggard.

Prodigality is a speciall signe of incominencie, *Mir. Aurel.*

Hee

He that is ſuperfluous in his dyet, ſumptuous in apparel, and laviſh of his tongue, is a Cookes hope, a Taylors thrift, and the ſonne of repentance.

The end of much expence is great griefe.

Straton Dydonius could in no wiſe abide that any one ſhould goe beyond him in prodigall expences, whereupon aroſe a great contention betwixt *Nicocles Ciprius* and him, whileſt the one did what he could to excell the other, *Theop.*

Who ſpends before he thrive, will beg before he think.

Riches laviſhly ſpent, breeds griefe to our hearts, ſorrow to our friends, and miſerie to our heires.

A proud Eye, an open Purſe, a light Wife, breeds miſchiefe to the firſt, miſery to the ſecond, and hornes to the third.

What is gotten with care, ought to be kept with wiſedome.

Prodigality is a diſſolution, or too much loſing of vertue, *Zeno.*

An unthrift is knowne by foure things, by the company he keepeth, by the Tavernes he haunteth, by the harlots he cheriſheth, and the expence he uſeth.

As exceſſe in meates breeds ſurfet, in drink drunkenneſſe, in diſcourſe ignorance; ſo in gifts exceſſe produceth prodigality.

It is better to be hated for having much, than to be pitied for ſpending all, *Bias.*

Prodigality conſiſteth not in the quantitie of what is given, but in the habite and faſhion of the giver.

Hee

He is truly prodigall, which giveth beyond his ability, and where his gifts are needlesse.

It is not possible for a prodigall minde to be without envie, *Curtius.*

Prodigality concealing love, loves none whereby affection deceaseth, and amitie is made unstable.

Prodigall lavishing, and palpable sensuality, brought *Pericles*, *Callias* the Son of *Nipponicus*, and *Nicius*, not onely to necessitie, but to extreme poverty; and when all their mony was spent, they drinking a poysoned Potion to another, dyed all three.

Prodigality is borne a Wonder, and dies a Beggar, *Menan.*

No kinde admonition of friends, nor feare of poverty, can make a prodigall man to become thrifty.

Prodigality in youth is like the rust in Iron, which never leaveth fretting till it bee wholly consumed.

Fire consumeth fuell without maintenance, and prodigality soone emptieth a weake purse, without it be supplied.

The prodigall minded man neither observeth time, nor maketh end of ryot, untill both himselfe and his Patrimonie be consumed.

A prodigall humour is hardly purged, because the nourishments are many and sweet.

The prodigall minded man, to spend lustily, and to fare daintily, so he have it, he cares not how he get it; and so he spends it, he cares neither on whom, or in what sort he consume it.

——— *O prodigarenum*
Luxuries! nunquam parvo contenta paratu,
Et quæſtorum terra pelagoq; ciborum.
Ambitioſa fames, & lautæ gloria menſæ,
Diſcite quam parvo liceat producere vitam,
Et quantum natura petat.

Of Gaming.

Defin. *Gaming is a ſtealing away of time, abuſing our underſtanding in vaine things without any profit.*

CHilon, being ſent from Lacedemonia to Corinth in Embaſſage, to intreat a peace betweene them, and finding the Noblemen playing at dice, returned back again without delivering his meſſage; ſaying, that he would not ſtaine the glory of the Spartans with ſo great ignominie, as to joyne in ſocietie with Dice-players.

Players at Dice, by the Councell of Conſtantinople under *Juſtinian*, were puniſhed with excommunications.

Alphonſus, Sonne of *Ferdinando* King of Spaine, ſtraitly commanded, that no Knight ſhould preſume to play at Dice or Cards for any money, or give his conſent to any ſuch play in his houſe, upon paine of forfeiting his wages for one whole moneth, and himſelfe to be forbidden another moneth and a halfe from entring into the Kings Palace.

It is a very hard matter, to follow ordinarily the deceitfull practices of cozening skill, or skilfull coſenage, without the diſcredit of a mans good name, by the marke

of

of reproach, or badge of open infamie.

The fame or good name of a man is no sooner in queſtion, than when he is knowne to be a common Gameſter.

It is no freedome to be licentious, nor liberty to live idly.

Such game is to be abhorred, wherein wi ſleepeth, and idleneſſe with covetouſneſſe onely learned.

The gain which ariſeth to any party in pla ſhould be beſtowed upon the poore, to the e that both the Gameſters, as well the winn as the loſer, might be equally puniſhed, *A*

Aurelius Alexander, Emperor of Rome, ma a Law, that if any man was found playing the Dice, he ſhould be taken for franticke, o as a foole naturall, which wanteth wit and cretion to governe himſelfe.

The ſame Emperour likewiſe after the pro mulgation of the fore-ſaid law, counted Dice plaiers no better thã theeves & extortioners

Gaming at Cards and Dice, are a certain kinde of ſmooth, deceitfull, and ſleighty thef whereby many are ſpoiled of all they have.

Who will not think him a light man, of ſma credit, that is a dice-player or a gameſter?

How much cunninger a man is in gamin and dice-playing, ſo much the more is he cor rupted in life and manners.

Juſtinian made a Law, that none privately o publikely ſhould play at Dice or Cards.

Old mens gaming is a priviledg for yong m

The Devill was the firſt inventer of Di and Gaming.

Dicing Comedians bring often tragica ensd.

Plato seeming to commend Table-play, compareth it to the life of man; as an evill chance may be holpen by cunning play, so may a bad nature be made better by good education.

Cicero in the Senate house put *Antonius* to silence, in saying he was a Dicer.

Dicing neither beseemeth the gravitie of a Magistrate, nor the honour of a Gentleman, for that the gaine is loaded with dishoneſt practices, and the losse with unquiet passions.

As a dead carkasse in an open field is a prey for many kinds of Vermine, so a plain minded man, is an assured prey for all sorts of shifters.

In Turkey hee is noted of great infamie, that is found playing for mony, and grievous paines are appointed for punishment, if hee returne to it againe.

The Lydians were the first inventers of gaming, when their Countrey was brought into great necessitie for want of victuals, to the end that by playing they might finde some meane to resist and sustain hunger the better.

Horace avoucheth in his time, that Dice-playing was forbidden by their Law.

Lewis the eighth King of France made a law, that all sports should be banished his realme except shooting.

Cyrus to punish them of *Sardis* commanded them to passe away their time in playing and banqueting; thereby to render them lesse men, and keepe them from rebellion.

Ars aleatoria, dum aliena concupiscentia sua profundit, patrimonii nullam reverentiam tenet.

Est ars mendaciorum, perjuriorum, furtorum, litium,

litium, injuriarum, homicidiorumq; mater, est vere malorum dæmonum inventum, quæ exciso Asiæ regno inter eversæ urbis manubias, varia sub speciæ migravit ad Græcos.

Of Covetousnesse.

Defin. *Covetousnesse is a vice of the soule, whereby a man desireth to have from all parts without reason, and unjustly with-holdeth that which rightly belongeth unto another bodie: it is also a sparing and niggardlinesse in giving, but open handed to receive whatsoever is brought, without conscience, or any regard whether it be well or ill attained.*

THe property of a covetous man, is to live like a Begger all dayes of his life, and to be found rich in money at the houre of his death, *Archim.*

Gain gotten with an ill name is great losse.

Covetous men little regard to shorten their lives so they may augment their riches.

Treasures hoorded up by the covetous, are most commonly wasted by the prodigall person.

He that coveteth riches, is hardly capable of good instruction, *Plotin.*

It is an hard matter for a man to bridle his desire, but he that addeth riches thereunto is mad.

Covetousnesse is a vice of the soule, whereby a man desireth to have from all parts without reason, and unjustly with holdeth that which belongeth to another, *Arist.*

Covetousnesse is sparing in giving, but excessive in receiving.

Cove-

Covetouſnes is a blind deſire of good, *Luc.* Unto a covetous man the obraining of that he would, is alwayes unto him the beginning of the deſire of having.

Covetous men ſcrape together like mighty men, and ſpend like baſe, mechanicall, and handy-crafts men.

Covetous men are compared to Rats and Mice, that are in golden mines, which eate the golden oare, and yet nothing can bee gotten from them but after their death.

Gold is called the baite of ſinne, the ſnare of ſoules, and the hooke of death; which being aptly applyed, may be compared to a fire, whereof a little is good to warme one, but too much will burne him altogether.

It is better to be the ſheepe than the ſonne of a covetous man, *Diog.*

Pertinax being advanced to the degree of Emperour, did not forget his niggardlineſſe, but parted Lettice and Artichokes into two, that the one halfe might bee for his Dinner, and the other for his Supper.

Dionyſius the elder, being advertiſed of one that had hidden great ſtore of mony, commanded him upon paine of death to bring it to him; which he did, although not all, but with the remainder dwelt in another place, and beſtowed it upon inheritance; when *Dionyſius* heard thereof, hee ſent him that which hee tooke from him, ſaying, *Now thou knoweſt how to uſe riches, take that I had from thee.*

The Chariot of Covetouſneſſe is carried upon foure wheeles of Vices: Churliſhneſſe;

neſſe, faint courage, contempt of God, and forgetfulneſſe of death: drawne by two horſes, called Greedy-to-catch, and Hold-faſt: the Carter that driveth it, is Deſire-to-have, having a whip called Loth-to-forgoe.

A covetous man is good to no man, and worſt friend to himſelfe.

A covetous man wanteth as well that which he hath as that which he hath not

He that coveteth much, wanteth much.

There is greater ſorrow in loſing riches than pleaſure in getting them, *Pub.*

Covetouſneſſe is the roote of all evill, from whence doe proceed, as from a Fountaine of miſhap, the ruine of Common-weales, the ſubverſion of Eſtates, the wracke of Societies, the ſtaine of Conſcience, the breach of amity, the confuſion of the minde, injuſtice, briberie, ſlaughter, treaſons, and a million of other miſchievous enormities, *Aurel.*

All vices have their taſte, ſave onely covetouſneſſe.

The gaine of gold maketh many a man to loſe his ſoule.

A covetous man paſſeth great travels in gathering riches, more danger in keeping them, much law in defending them, and great torment in departing from them.

Covetouſneſſe is the mother of povertie.

The excuſe of the covetous man, is, that he gathereth for his children, *Apollonius.*

The covetous minded man, in ſeeking after riches, purchaſeth carefulneſſe for himſelfe, envie from his neighbours, a prey for Theeves,

Theeves, perill for his perſon, damnation for his Soule, curſes for his Children, and Law for his Heires.

A covetous rich man in making his Teſtament, hath more trouble to pleaſe all, than himſelfe took pleaſure to get and poſſeſſe all.

A covetous mans purſe is called the Devils mouth.

We feare all things like mortall men, but we deſire all things as if wee were immortall, *Seneca.*

Covetouſneſſe in olde men is moſt monſtrous; for what can bee more fooliſh, than to provide more money and victuals when he is at his journeys end?

Covetouſneſſe is a diſeaſe, which ſpreadeth thorow all the veines, is rooted in the bowels, and being inveterate, cannot bee moved, *Tully.*

To flye from Covetouſneſſe, is to gaine a Kingdome.

Gold guides the Globe of the Earth, and Covetouſnes runs round about the world.

Moſt covetous is he which is carefull to get, deſirous to keep, and unwilling to forgoe.

By liberality mens vices are covered, by covetouſneſſe laid open to the world, *Aug.*

A covetous mans eye is never ſatisfied, nor his deſire of gaine at any time ſufficed.

The Gluttons minde is of his Belly, the Leacher of his Luſt, and the covetous man of his Gold, *Ber.*

The covetous man is alwayes poore, *Aurel.*

Ardua res hæc eſt, opibus non tradere mores,
Et cum tot Cræſos *viceris eſſe Numam.*

Vſque

Usq; adeo solus ferrum mortemque timere
Auri nescit amor: pereunt discrimine nullo.
Amissæ leges, sed pars vilissima rerum
Certamen movistis opes. ——

Of Usurie.

Defin. *Usurie of the Hebrewes is called biting: it is an unlawfull gaine got by an unlawfull means, and that cruelty which doth not onely gnaw the debtor to the bones, but also sucketh out all the bloud and marrow from him, ingendring money of money, contrary to nature, and to the intent for which money was first made.*

USury is compared to fire, which is an active and insatiable Element, for it burneth and consumeth all the wood that is laid upon it; so the usurer, the more he hath the more he desireth, and like Hell gates hee is never satisfied.

An Usurer is a filching and corrupt Citizen, that both stealeth from his neighbours, and defraudeth himselfe.

The intent of Usury bewrayes the crime.

Usurie is the Nurse of idlenesse, and idlenesse the mother of evils.

Amasis King of Egypt, made a Law, that the Pretor should call every one to account how they lived, and if by Usury, they should be punished as Malefactors.

There was a Law among the ancient Grecians and Romans which forbade all Usurie surmounting one penny from an hundred by the yeere, and they called it *Unciary* Usurie.

This Law was since that, brought to a half-

penny

penny a yeare among the Romans, and not long after Vſury was clean taken away, by the Law *Genuntia*, becauſe of uſuall ſeditions which roſe through the contempt of Lawes concerning Vſury.

Vſury makes the Nobleman ſell his Land, the Lawyer his *Juſtinian*, the Phyſitian his *Galen*, the Souldier his Sword, the Merchant his Wares, and the World his Peace.

Money engendreth Money, contrary to nature.

An Vſurer is a more wicked man than a Thiefe, who was condemned but in double as much, *Cato.*

Vſury is an ancient miſchiefe, and cauſe of much civill diſcord.

A little lewdly come by, is the loſſe of a great deale well gotten.

Vſury is like a Whirl-poole, that ſwalloweth whatſoever it catcheth, *Crater.*

Hee that with his Gold begets Gold, becomes a ſlave to his Gold.

Inordinate deſire of wealth is the ſpring of Vſury, and Vſury ſubverteth credit, good name, and all other vertues.

Covetouſneſſe ſeeketh out Vſury, and Vſury nouriſheth covetouſneſſe.

An Vſurer can learne no truth, becauſe he loatheth the truth.

Vſury taketh away the title of Gentry, becauſe it delighteth in ignobility.

Vſury oftentimes deceives the belly, and altogether lives careleſſe of the ſoules ſafety.

As the greedy Ravens ſeeke after carrion for their food, ſo doth the covetous Vſurer

hunt after coine to fill his coffers. *Phila.*

No kinde of people in the world are so notorious livers, nor use so much to falsifie their faith in all practices as Usurers, *Plut.*

Appion in his first booke on Civill wars, writeth, that by an ancient Law at Rome, Usurie was forbidden upon very great paine.

As he which is stung with an Aspe dyeth sleeping; so sweetly doth he consume himselfe which hath borrowed upon Usurie.

An Usurer is more dangerous than a thiefe, *Cato.*

Usurie is most hated of those whom she doth most pleasure.

Usury maketh those that are free-borne bond-slaves, *Publius.*

Usury is the manifest signe of extreme impudencie, *Chrys.*

To be an Usurer, is to be a man-slayer, *Cato.*

Usurers were not suffred to enter the Temple of sparing and well ordered expence.

The Ægyptians and Athenians, seeing the errour of covetous Usurie to take footing in their Provinces, by approved judgement concluded, that by no instrument, plea, execution, or other meanes in Law, a body might be detained, the originall being for corrupt gain.

In Thebes it was by straight order forbidden that any man should bee put in Office, which in ten yeares before the election had practised any unlawfull chaffering.

By Usurie, money is brought forth before it be gotten.

Usury is the daughter of Avarice and Ambition.

The

The more wealth that an Usurer winneth by his extortion, the more doth the sinne of covetousnesse daily corrupt his conscience.

The ill-gotten gaine that commeth by Usurie, brings with it contempt, many curses, and infamie.

Hee that liveth by the losse of the poore, meriteth the plague of God for his punishment.

——— *Turpia lucra*
Fœnoris, & velox inopes usura trucidat.
Non sunt facienda mala ut inde eveniant bona.

Of Deceit.

Defin. *Deceit or craft, is the excesse of prudence, it is that which leadeth a man through wilfull ignorance, to oppose himselfe against that which he knoweth to be dutifull and honest, causing him under the counterfeit name of prudence, to seeke to deceive those that will beleeve him: This vice is the chiefest cause of ambition and covetousnesse, which most men serve in these dayes, but above all things it is an enemy to Justice, and seeketh by all meanes to overthrow the true effect thereof.*

CRaft most commonly is repayed with craft, and he that thinketh to deceive another, is many times deceived himselfe.

The craftier and subtiller a man is, the more he is to be suspected and hated, as one that hath lost all credit or goodnesse, *Cic.*

All knowledge levelled from Justice, ought rather to be called craft than science.

Tis more wisedome sometimes to dissemble

wrongs, than to revenge them.

The difference betweene craft and wylenesse is, the one is in dexterity of wit naturall, the other is gotten by experience.

A mans looke is the gate of his minde, declaring outwardly the inward deceit which the heart containeth, *Livius.*

He that never trusteth, is never deceived.

Our negligence maketh subtile shift presume, where diligence prevents false deceit.

The serpent hidden in the grasse, stingeth the foot, and a deceitfull man under shew of honesty, oft-times deceiveth the simple.

There is nothing that sooner deceiveth the mind than hope, for whilest our thoughts feed on it, we suddainly and assuredly lose it.

The man most deceitfull, is most suspitifull.

It many times fals out, that what the heart craftily thinketh, the lookes deceitfully betray, *Leo.*

The deceitfull are like the Camelion, apt to all objects, capable of all colours; they cloake hate with holinesse; Ambition with good Governement; Flattery with Eloquence; but whatsoever they pretend, is dishonesty.

Deceits are traps to catch the foolish in.

When there is a shew of some likelihood of truth in a lie, then are wee soonest deceived by subtilty.

Light heads and sharpe wits, are most apt to deceive others by false tales.

It is a point of dishonesty in a man, to make shew of one thing, and doe another.

The Lawyers call that Covin, when to de-

ce ive

ceive another, a man maketh ſemblance of one thing, and yet notwithſtanding doth the cleane contrary.

Fredericke the Emperour deſired, that his Counſellers would at the entring in of his Court lay aſide all deceit and diſſembling.

Speech is but a ſhadow of deeds, and there ought to be ſuch an unity, that there be found no difference at all, for it is a great deceit, to ſpeake otherwiſe with our tongue, than wee meane with our heart, *Pacuvius.*

The Emperor *Pertinax* was ſirnamed *Chreſtologus*, that is to ſay, well ſpeaking, but ill doing.

Fortunes gifts are meere deceit, *Seneca.*

Wonder not that thou art deceived by a wicked man, rather wonder that thou art not deceived, *Demoſt.*

It is no deceit to deceive the deceiver.

Falſhood hath more wit to deviſe, than truth, *Plinius.*

Hee is not worthy to finde the truth, that deceitfully ſeeketh her, *Hier.*

It is more impious to be deceitfull, than to conceale the truth, *Hierom.*

Deceit is a dangerous enemy to truth.

Alexander ſaid to *Antipater*, that outwardly he did weare a white garment, but it was lined with purple.

The deceitfull mans ſpeeches, may be likened to the Apothecaries painted pots, which carry the inſcription of excellent drugs, but within them there is either nought availeable, or elſe ſome poyſon contained, *Hier.*

Alexander being counſelled by *Parmenio*,

to seek the subversion of his enemies, by craft and subtiltie; answered, that his estate would not suffer him so to doe: but if he were *Parmenio* he would doe it.

All deceits are proper to a base and bad minde, but to be detested of an honest man.

The answers of the Oracles were alwayes doubtfull, and full of deceit.

He is worthy to bee abhorred, which beateth his braines to worke wickednesse, and seeketh by subtiltie to bring other men to miserie.

A deceitfull man chuseth hypocrisie and dissimulation for his companions.

Sic avidis fallax indulget piscibus hamus:
Callida sic stultas decipit esca feras.
Grave est malum omne quod sub aspectu latet.

Of Lying.

Defin. *Lying is a false signification of speech, with a will to deceive; a sicknesse of the soule, which cannot be cured but by shame and reason: it is a monstrous and wicked evill, that filthily profaneth and defileth the tongue of man, which of God is otherwise consecrated, even to the truth, and to the utterance of his praise.*

TAke heed of a lyer, for it is time lost to bee led by him; and of a flatterer, for it is meere deceit to beleeve him.

Lying is a member of injustice, turning topsey turvie all humane societie, and the amitie due unto our neighbour, *Aug.*

As certaine it is to find no goodnesse in him that

that uſeth to lye, as it is ſure to finde no evill in him that telleth truth.

The lyar is double of heart and tongue, for he ſpeaketh one thing and doth another.

From truth depraved are ingendred an infinite number of Abſurdities, Hereſies, Schiſmes, and Contentions, *Socrates.*

The Thiefe is better than a man accuſtomed to lie.

In Almaine, a lie hath beene alwayes extremely hated and ſhunned, as it were a plague: and baſtards could never obtain the price of any Occupation whatſoever, nor take degree in any Art or Science, *Xen.*

Thou canſt not better reward a Liar, than in not beleeving what he ſpeaketh, *Ariſt.*

Within thy ſelfe, behold well thy ſelfe; and to know what thou art give no credit to other men.

Pope *Alexander* the Sixth never did what he ſaid, and his ſonne *Borgia* never ſaid what he meant to doe, pleaſing themſelves in counterfeiting and diſſembling, to deceive and falſifie their faith, *Guic.*

It is the property of a lyar to put on the countenance of an honeſt man, that ſo by his outward habite, he may the more ſubtilly deceive, *Bias.*

Lying is contrary to nature, aided by reaſon, and ſervant or hand-maid to truth.

As the wormes doe breed moſt gladly in ſoft and ſweet woods, ſo the moſt gentle and noble wits inclined to honour, are ſooneſt deceived by Lyars and flatterers.

Through a Lie *Joſeph* was caſt into priſon,

and St. *Chryſoſtome* ſent into baniſhment.

All kinde of wickednesse proceedeth from lying, as all goodnes doth proceed from truth, *Chilo.*

The Egyptians made a Law, that every Lyar ſhould be put to death.

The ſhame of a Lyar is ever with him.

A Lye is not capable of pardon, *Xen.*

Lyars onely gaine this, that albeit they ſpeake the truth, yet ſhall they never be beleeved.

Lying is contrary to nature, ayded by reaſon, and ſervant or handmaid to truth, *Plotin.*

The Scythians and Garamans followed the ſame Law, and condemned them to death that prognoſticated any falſe thing to come.

The Perſians and Indians deprived him of all honour and further ſpeech that lyed.

Cyrus told the King of Armenia, that a lie deſerved no pardon.

The Parthians for lying became odious to all the world.

There is no difference betweene a liar and a forſwearer, for whoſoever (ſaith *Cicero*) I can get to tell a lye, I may eaſily intreate to forſweare himſelfe.

An honeſt man will not lye, although it be for his profit.

Lying in doctrine is moſt pernicious.

He that dare make a lye to his father, ſeeking meanes to deceive him, ſuch a one much more dareth to be bold to doe the like to another body.

Lyars

Lyars are the cauſe of all the ſinnes and crimes in the world, *Epictetus.*

A Lyar ought to have a good memory, leſt he be quickly found falſe in his Tale, *Plinie.*

It is a double lye, for a man to belye himſelfe, *Stobæus.*

A lye is the more hatefull, becauſe it hath a ſimilitude of truth, *Quintil.*

All Idolatry, Hypocriſie, Superſtition, falſe Waights, falſe Meaſures, and all cozenages, are called lying, to the end, that by ſo deformed a name wee ſhould the rather eſchew them.

A good man will not lye although it be for his profit, *Cicero.*

Alexander would conſent to nothing but truth, and *Philip* his father to all kind of falſhood.

Old men and Travellers lye by authority.

It is wickedneſſe to conceale the fault of that which a man ſelleth, *Lactan.*

Lying in a Prince is moſt odious, *Her.*

Si qui ob emolumentum ſuum cupidius aliquid dicere videntur, iis credere non convenit : falſum maledictum eſt malum mendacium.

Of Drunkenneſſe.

Defin. *Drunkenneſſe, is that vice which ſtirreth up luſt, griefe, anger, and extremity of love, and extinguiſheth the memory, opinion, and underſtanding, making a man twice a childe, and all exceſſe of drink and drunkenneſſe.*

THe ancient Romanes, would not ſuffer their wives to drink any wine.

The craftie Wraſtler (Wine) diſtempereth the wit, weakneth the feet, and overcommeth the vitall ſpirits, *Ariſt.*

Wine burnes up beauty, and haſtens age.

Exceſſe is the worke of ſinne, and drunkenneſſe the effect of riot, *Solon.*

Thoſe things which are hid in a ſober mans heart, are oft times revealed by the tongue of a Drunkard.

Drunkenneſs is a bewitching devill, a pleaſant poyſon, and a ſweet ſin, *Aug.*

Drunkenneſſe maketh of a man a beaſt, a ſtrong man weake, and a wiſe man a foole, *Origen.*

Plato bade drunken and angrie men to behold themſelves in a glaſſe.

The Scythians and the Thracians contended who ſhould drink moſt.

Argon, the King of Illyrium, fell into a ſickneſſe of the ſides, called the Plurifie, by reaſon of his exceſſive drinking, and at laſt dyed thereof.

Sobrietie is the ſtrength of the ſoule, *Pyth.*

Where drunkenneſſe is miſtreſſe, there ſecrecie beareth no maſterie.

Wine and women cauſe men to dote, and many times put men of underſtanding to reproofe.

Cleio, a woman, was ſo practiſed in drinking, that ſhe durſt challenge all men and women whatſoever to try maſteries, who could drink moſt and overcome all.

The Vine bringeth forth three Grapes, the firſt of pleaſure, the ſecond of drunkenneſſe, the third of ſorrow.

Philo

Philip King of Macedon making warre upon the Perſians, underſtood that they were a people which abounded in all manner of delicate Wines, and other waſtefull expences, whereupon hee preſently retyred his Armie, ſaying, It was needleſſe to make warre upon them, who would ſhortly overthrow themſelves.

Nothing maketh drunkenneſſe to bee more abhorred, than the filthy and beaſtly behaviour of thoſe men, whoſe ſtomackes are overcharged with exceſſe.

Steele is the glaſſe of Beauty, Wine the glaſſe of the minde, *Eurip.*

Intemperance is a root proper to every diſeaſe, *Plato.*

Sickneſſe is the chaſtiſement of intemperance, *Seneca.*

A drunken man like to an old man is twice a childe, *Plato.*

Drunkenneſſe is nothing elſe but a voluntary madneſſe.

The Glutton and the Drunkard ſhall bee poore.

Wine hath drowned more men than the ſea, *Pub.*

The firſt evill of drunkenneſſe, is danger of Chaſtity, *Amb.*

The Lacedemonians would often ſhew their Children ſuch as were drunke, to the end they ſhould learne to loath that vice.

Romulus made a Law, that if a woman were found overcome with drinke, ſhee ſhould dye for her offence; ſuppoſing that this vice was the foundation or beginning of diſhoneſty and whoredome. *Caliſthenes,*

Caliſthenes being urged by one, to drinke as others did at Alexanders feaſt, anſwered, that he would not; for, ſaith he, whoſo drinketh to Alexander, had need of *Æſculapius*; meaning a Phyſitian.

The Leopard, as many write, cannot bee ſo ſoone taken by any thing as by Wine; for being drunk he falleth into the toyles.

Wine, according to the ſaying of a late writer, hath drowned more men than the Sea hath devoured.

Drunkenneſs is a monſter with many heads, as filthy talke, fornication, wrath, murther, ſwearing, curſing, and ſuch like.

There are two kinds of Drunkenneſſe, one kinde above the Moone, as a celeſtiall drunkenneſſe, ſtirred up by drinking of heavenly drink, which maketh us only to conſider things divine; the reward of vertue is perpetuall drunkenneſſe, *Muſæus*.

Another kinde of Drunkenneſſe is under the Moone, that is, to be drunk with an exceſſe of drinking, which vice ought of all men to be carefully avoided.

Wine is the blood of the earth, and the ſhame of ſuch as abuſe it.

Wine enflameth the liver, rotteth the lungs, duſſleth the memory, and breedeth all ſickneſſes.

The Nazarites abſtained from drinking of any Wine or ſtrong drink.

Quid non ebrietas deſignat, operta recludit,
Spes jubet eſſe ratas, in prælia trudit inermem,
Sollicitis animis onus eximit, ac docet artes.

Facun-

Fœcundi calices, quem non fecere disertum?
Contracta quem non in paupertate solutum?

Of Gluttony.

Defin. *Gluttony or surfeiting is the sworne enemie to Temperance, Daughter to exceesse, and immoderate appetite she is healths bane, and humanities blemish, lifes cockatrice, and the soules hell, except mercy wipe out the remembrance of so great a guilt.*

SUffice nature, but surfet not, supply the bodies need, but offend not.

Moderate dyet is the wise mans Cognizance, but surfeiting Epicurisme is a Fooles chiefest glory.

To live well and frugally, is to live temperately, and shun surfeiting, for there is great difference betweene living well, and living sumptuously; becauſe the one proceeds of Temperance, Frugality, Discipline, and Moderation of the soule, contented with her own riches; and the other of intemperance, Lust, and contempt of all Order and Mediocritie; but in the end the one is followed with shame, the other with eternall praise and commendation, *Plato.*

It is not the use of meat, but the inordinate desire thereof ought to be blamed, *Aug.*

Continencie in meate and drinke, is the beginning and foundation of skill, *Socrat.*

Wee cannot use our spirits well, when our stomacks are stuffed with meat, neither must we gratifie the body and entrayles onely, but the honest joy of the minde, *Cicero.*

The

The Hebrewes used to eate but once a day, which was at dinner; and the Grecians in like manner had but one meale, and that was at Supper.

Sobriety retaineth that in a wise mans thoughts, which a Foole without discretion hath in his mouth.

The belly is an unthankfull beast, never requiting the pleasure done, but craveth continually more than it needeth, *Crates.*

When wee eat, wee must remember wee have two guests to entertaine, the Body and the Soule; whatsoever the Body hath, departs away quickly, but what the Soule receiveth, abideth for ever.

The wicked man liveth to eat and drinke, but the good man eateth and drinketh to live, *Plut.*

A rich man may dine when he list, but a poore man when he can get meat, *Diog.*

The belly is the commanding part of the body, *Homer.*

It is a great fault for a man to be ignorant of the measure of his owne stomack, *Sen.*

As meat and drinke is food to preserve the body, so is Gods Word the nourishment of for the Soule, *Greg.*

A vertuous Soule hath better taste of godly discourses, than the body hath of well relished meat.

The first draught that a man drinketh, ought to be for thirst, the second for nourishment, the third for pleasure, and the fourth for madnesse, *Anacharsis.*

Then is the minde most apt to comprehend all

all good reaſon, when the operations of the braine are not hindered by vapours, which exceſſe of feeding diſtempers it withall.

King *Cyrus* being asked by *Artabanus* (as he marched one day in Warre) what he would have bought him for his Supper? Bread (quoth he) for I hope wee ſhall finde ſome Fountaine to furniſh us with drink.

Wiſedome is hindered through Wine, and underſtanding darkned, *Alphon.*

Nothing can bee more abject and hurtfull, than to live as a ſlave to the pleaſure of the mouth and belly, *Saluſt.*

Diſeaſes gather together within our bodies, which proceed no leſſe of being too full, than being too empty; and oftentimes a man hath more trouble to digeſt meate than to get meat.

How hard a matter is it to preach abſtinence to the belly, which hath no eares, and which will take no deniall, how ever the caſe ſtandeth?

By gluttony more dye, than periſh by the Sword.

Gluttonie ſtirreth up luſt, anger, and love in extremity, extinguiſhing underſtanding, opinion and memory, *Plato.*

Gluttony fatteth the body, maketh the mind dull, and unapt; nay, which is worſe, undermineth reaſon.

Wine hath as much force as fire: ſo ſoone as it overtaketh one, it diſpatcheth him, it diſcloſeth the ſecrets of the Soule, and troubleth the whole mind,

Homer.

Homer approving that the Gods die not, because they eat not; alludeth that eating and drinking doth not onely maintaine life, but are likewise the cause of death.

Wee are sicke of those things wherewith we live: for there is no proper and peculiar seed of diseases, but the corruptions of those things within us which we eat, and the faults and errours wee commit against them, *Plut.*

Socrates inviting certaine of his friends to a Feast, was reproved for his slender provision; whereto he answered; If they be vertuous there is enough, but if they bee not, there is too much.

They which are addicted to belly-service, not caring for the food of the mind, may well be compared to Fooles, that depend more upon opinion than Reason.

It is an old Proverbe, Much meate, much Malady.

Intemperance is a roote proper to every disease.

He that too much pampereth himselfe, is a grievous enemy to his owne body.

Vessels being more fully fraught than they are able to carry, doe sinke; so fareth it with such as eat and drink too much.

By surfet many perish, but hee that dyeteth himselfe prolongeth his life.

Excesse came from Asia to Rome, Ambition came from Rome to all the world.

Gluttony causeth innumerable maladies, and shortens mans life, *Horace.*

Surfetting is the readiest meanes to procure

cure ſickneſſe, and ſickneſs is the chaſtiſement of intemperate dyet.

Gorgias being demanded how he attained to the number of a hundred and eight yeares, anſwered, hee never having eaten or drunke any thing through pleaſure.

(dum.

Omne nocet nimium, mediocriter omne gerendum. Tantum cibi & potionis adhibendum eſt, ut reficientur vires, non opprimantur, Cicero.

Of Concupiſcence.

Defin. *Concupiſcence or luſt, is a deſire againſt reaſon, a furious & unbridled appetite, which killeth all good motions in mans minde, and leaveth no place for vertue.*

LUſt is a pleaſure bought with paines, a delight hatcht with diſquiet, a content paſſed with feare, and a ſinne finiſhed with ſorrow, *Demonax*.

Luſt by continuance groweth into impudency.

Shame and infamy, waite continually at the heeles of unbridled luſt.

Luſt is an enemy to the purſe, a foe to the perſon, a canker to the minde, a corroſive to the conſcience, a weakner of the wit, a beſotter of the ſenſes; and finally, a mortall bane to all the body, ſo that thou ſhalt finde pleaſure in the path-way to perdition, and luſting love the load-ſtone to ruth and ruine, *Plinie*.

Luſt in age is lothſome, in youth exceſſe; howſoever, it is the fruit of idleneſſe.

Luſt

Luſt enforceth us to covet beyond our power, to act beyond our nature, and to die before our time.

Senſuall Vice hath theſe three companions, the firſt blindneſſe of underſtanding, the ſecond hardneſſe of heart, the third want of grace.

Draco wrote ſuch Lawes againſt Inconſtancy, that hee is ſaid not to have writ them with inke, but rather to have ſigned them with blood.

The channels which Rivers long time have maintained, are hardly reſtrained from their courſe; and luſt wherein wee have beene long plunged, is hardly purged.

Such things as maintaine us in evill, or change our goodneſſe to wickedneſſe, are either nouriſhed or begun by luſt.

Pleaſure is the end of ſuperfluity *Pla.*

Adultery is called the injury of Nature.

Concupiſcence is unſeparably accompanied with the troubling of all order, with impudencie, unſeemlineſſe, ſloth, and diſſoluteneſſe, *Plato.*

Our tongues moſt willingly talke of thoſe things, which our hearts moſt deſire.

Chaſtity is a puniſhment to the incontinent and labour to the ſlothfull, *Sen.*

Adultery deſireth no procreation, but pleaſure, *Anſelm.*

Luſt maketh a man to have neither care of his owne good name, nor conſideration of the ſhame which his Poſterity ſhall poſſeſſe by his evill living.

This monſtrous ſinne altereth, marreth

and drieth the body, weakning all the joynts and members, making the face buboled and yellow, shortning life, diminishing memory, understanding, and the very heart.

Adultery is unlawfull Matrimony.

Adultery is hated even among beasts.

Lust is a strong tower of mischiefe, and hath in it many defenders, as needinesse, anger, paleneſſe, discord, love, and longing, *Diog.*

Concupiscence doth injure, profane and defile the holinesse of the soule.

The Corinthians for their incontinencie have been evill spoken of, for they were so unchaste, that they prostrated their owne daughters to enrich themselves: Hence came the Proverb, It is not fit for every man to goe to Corinth: for they paid well for their pleasure.

The Babylonians, Tyrrhenians, and Massalians, were greatly spotted with this vice; abusing their bodies in such monstrous sort, that they were reputed to live rather like beasts than men.

Meretrix non dissimilis mari, quod das, devorat, nunquam abundat.

Hoc unum in ore perpetuò habent meretrices, Da mihi, atq; Affer mihi.

Of Sloth.

Defin. *Sloth is a feare to endure labour, a desisting from the necessary actions both of body and minde: it is the sink which receiveth all the filthy chanel of vice, and with that poysonous ayre infecteth and spoileth the soule.*

A Man being idle, hath his minde apt to all uncleanneſſe; and when the minde is voyd of exerciſe, the man is voyd of honeſty.

Sloth riſeth ſometimes of too much abundance.

Proſperity engendreth ſloth, *Livius.*

Sloth turneth the edge of wit, but ſtudy ſharpneth the memory.

That which is moſt noble by nature, is made moſt vile by negligence, *Ariſt.*

Idleneſſe is the onely nurſe and nouriſher of ſenſuall appetites, and the ſole maintaine of youthfull affections.

Travaile is a worke that continueth after death.

Be doing alwaies ſomewhat, that the Devil find thee not idle, *Hieron.*

Idleneſs is the ſepulchre of a living man, *An.*

Sloth is the Divels Cuſhion or Pillow, *Or.*

Idleneſſe teacheth much wickedneſſe, *Ep.*

They that doe nothing, learne to do ill, *Ov.*

Idleneſſe is the Moat, that ſoreſt and ſoonest infecteth the mind with many miſchiefes.

Idleneſſe is againſt nature, *Cicero.*

The ſlothfull man ſleepeth in his own want, *Cicero.*

It is hard for him that will not labour to excell in any Art.

Idleneſſe is the enemy of vertue, and the very traine of all wickedneſſe,

Sloth loſeth time, dulleth underſtanding, nourriſheth humours, choketh the braine, hindereth, and diſpleaſeth God, *Galen.*

Sloth is the mother of poverty, *Senec.*

The Sluggard being neſtled in Ignorance ſoon

ſooneſt falleth into Atheiſme.

The man that paſſeth his life ſlothfully without profit, ought to loſe it without pitty.

Idleneſſe maketh of men women, of women beaſts, of beaſts monſters, *Hom.*

Study begetteth ſtudy, and ſloth encreaſeth ſloth, *Amb.*

Pythagoras gave his Diſciples this precept; Take good heed that thou ſit not upon a buſhell; meaning, that idleneſſe ought eſpecially to be eſchewed.

Luſt is quenched by labour, and kindled through idleneſſe.

The idle heart is moved with no prayers, *Curtius.*

The rich man if he waxe idle, will be quickly poore.

Idleneſſe is ſecurity, and labour is care.

In doing nothing men learne to doe ill, *Columella.*

The kinde of contemplation tending to ſolitarineſſe, is but a glorious title to idleneſſe, *S. P. S.*

Sloth is a feare of labour to enſue.

It is not for a man of authority to ſleepe a whole night, *Homer.*

In idleneſſe, beware of idleneſſe.

Sloth is the ſtep-mother of Wiſedome and Science, *Anacharſis.*

Men are borne to good works, whereof our ſoule may ſerve for a ſufficient and invincible proofe, ſeeing it is never ſtill, but in continuall motion and action, *Cic.*

Idleneſſe decayeth the health of the body, and no man ought to hide his life, *Plut.*

Where

Where nature hath beene friendly, there is a certaine vaine opinion which causeth slothfulnesse, *Plato.*

The Bees can abide no Drones among them, but as soone as any begin to be idle, they kill them, *Plut.*

The wise mans idlenesse is his continuall labour, *Ber.*

Carthage was overcome, and Rome by Idlenesse came to ruine, *Aug.*

——— Variam semper dant otia mentem.

Ignavia vitium est animosæ partis, quod assternitur periculis præsertim mortis, Arist.

Of Presumption.

Defin. *Presumption is a violent passion of will, and an utter foe to prudence: it is that affection, which thrusteth and exposeth the body to dangers, presuming only upon vaine hope and imagination, without either ground or reason.*

HE that vaunteth of victory before he have won the field, may be counted more foolish than valiant, *Byas.*

Vaine and light men love commonly that which is forbidden by reason, and love nothing more than to follow their sensuall appetites.

Hee that presumeth of his owne strength is soone overcome, *Aug.*

A fault wilfully committed ought not to be forgiven.

To flye from that we should follow, is to follow our owne destruction.

Hardinesse without feare, is the sister of Folie.

Presumptio

Preſumption is the mother of all vices, and is like unto a great fire, which maketh every one to retyre back, *Aug.*

It is a great preſumption to looke for revevence of our elders, and to enjoyne our betters to ſilence, *Greg.*

To preſumption belongeth correction, to correction amendment, and to amendment reward, *Ber.*

There is more hope of a Foole, than of him that is wiſe in his owne conceit, *Solom.*

Take heede of raſhneſſe in reſolution, and cruelty in Conqueſt; for the one is wilfull, and the other wicked: and as the firſt wants it, ſo the other ſhewes as little grace, whoſe fruits are pernicious to reaſon, and torment in conſcience.

Hee that preſumes on that hee knowes not, may loſe an honour for a humour, *Curtius.*

Preſumptuous attempts bring bad ends.

A feſtered ſore muſt have a ſearching ſalve, and a ſhameleſſe ſmile an open frowne.

It is an impudent and preſumptuous part, to commit any thing to the judgment of him that wanteth knowledge.

Ill ſucceſſe comes of raſh beginnings.

He that ſpeaks of high things, having no experience of them, is like unto a blind man that would lead and teach him the way which ſeeth better than himſelfe, *Bio.*

It is a troubleſome, dangerous, inſolent, and proud enterpriſe, for a man to take upon him with a Pen to governe a Common-weale, and with a Prince to reaſon of his life.

Hee is not wiſe, but arrogant, that dare preſume

presume unasked to give a Prince counsell.

He that presumeth to understand every thing, is thought to be ignorant in all things.

Every man presumeth on his owne fancie, which maketh divers to leape short through want of good rising, and many shoot over for want of true aime.

He is very obstinate, whom neither reason, nor experience can perswade, *Chilo.*

Aspiring thoughts, as they are lofty so are they perillous.

To strain further than the sleeve wil stretch, maketh the Arme bare; and to skip beyond mans skill, is to leap, but not to know where to light.

That which in the divels was the cause of their fall, that in men was the cause of death.

The man that presumes to be wise, let him not contend with him that is enflamed with wrath, for if he faile to follow counsel herein, he shall either have his head broken by the furious, or his heart galled by the detractor.

Where men do all that they will, they indeed presume to doe that which they should not. *Cicero.*

Presumption is the chiefe ground and cause of all variance, hatred and mischiefe.

Amongst the ambitious men of the world presumption is a fury, and a continuall tempter.

The occasion why Leaven was forbid unto the Jewes at the Feast of Easter, was to teach them to have a great care to keepe themselves from pride and Presumption, into which the fell that held any good opinion of their own

selves

lves, and puffed themſelves up therewith, as e dough is puffed up with the leaven, *Philo.*

Men ought not to deferre the amendment f their life to the laſt houre, becauſe the thief as ſaved; for as that was a preſident that one ſhould deſpaire, ſo was it but one exnple, becauſe none ſhould preſume.

He is to much preſumptuous, that ſtriveth go where another hath fallen, and too much bridled, that ſearcheth not at all when oers haue periſhed before him.

Let him that thinketh hee ſtandeth, take ed leſt he fall.

Nulla præſumptio pernicioſior quam de propria juſtitia aut ſcientia ſuperbire: O ſuperba præſumptio, O præſumptuoſa ſuperbia, Aug.

Cum non ſit noſtrum quod ſumus, quomodo noſtrum eſt quod habemus?

Stultitiæ genus eſt, ut cum aliis debeas vitæ beneficium, tibi adſcribas ornamenta virtutum.

Of Treaſon.

Defin. *Treaſon is that damned vice hated of God & man, wherwith perjured perſons being bewitched, fear not to betray themſelves, ſo they may either betray others or their countrey: it is the breach of faith and loyalty with God, their governours, and countrey.*

THey are deceived that looke for any reward for Treaſon, *Curtius.*

The conflict with Traytors, is more dangerous

gerous than open enemies, *Livius.*

Traytors are like Moths, which eate the cloth in which they were bred; like Vipers that gnaw the bowels where they were born like Wormes, which consume the Wood in which they were engendred, *Agesi.*

Trechery hath alwayes a more glorious shew than the truth, and flattery displaies a braver flag than faith.

No place is safe enough for a Traitor, And

Once a Traitor, and never after trusted.

Who will not with *Antigonus* make much of a Traytor, going about to pleasure him? but having his purpose, who will not hate him to the death?

Such as are Traitors to their Prince, and perjured to God, deserve no credit with men.

Trechery ought not to be concealed, nor friends have no priviledge to be false.

Such as covet most bitterly to betray, do seek most sweetly to entrap, *Philip.*

Traitors leave no practice undone, because they will not, but because they dare not.

Victory is not so earnestly to be sought, as treason to bee shunned.

A good Warriour ought to commit the fortune of his Warre to the trust of his own vertue, not to the impietie and treason of his enemies.

Many men love the treason, though they hate the traytor.

Many conspire valiantly, but end unchedly.

Traytors have continuall feare for their bedfellow, care for their companion, and

g of conſcience for their torment, *Man.*
light head, an ambitious deſire, a corrupt
ſcience, and ill counſell, ſoone breed a
tor.
Where the peoples affection is aſſured, the
tors purpoſe is prevented, *Byas.*
here are many Traytors in Common-
les, whom it is better to forbeare than to
oke.
f raſh hopes proceed perillous ends, and
ecrable treaſons, damnable ſucceſſe.
raitors about the Thrones of Princes, are
wolves about the folds of Sheepe.
ne ſcabbed Sheepe will infect a whole
ke, and one Traitor ſubvert the whole
archy.
is worthily hated of all men, that beareth
faithfull heart to his Countrey.
wiſe man at any time will truſt a trai-
Tully.

ec colloquiorum de prætextu paris proditiones
m tententur, fianique interlocutores, maximè
ndum eſt.
roditores urbium ſæpè ne ipſi quidem proditio-
evadunt, ſed ab hoſte trucidantur.

Of Deſperation.

n. *Deſperation is a ſorrowfulneſſe without all*
ope of better fortune, a vice which falſely
adorneth it ſelfe under the title of fortitude
d valour, and tickling the vaine humours of
e vaine-glorious, carries them to ignoble and
different actions, to the utter loſſe of their
les and bodies.

DEſperation is a double ſinne, and ſin impenitence hath no remiſſion.

It is better to be called a daſtardly cowa than a deſperate caitiffe.

Let no man deſpaire of Grace, although repent in his latter age; for God judgeth mans end, and not of his life paſt, *Ber.*

Deſperation ſpringeth from the ignora of God, *Aug.*

It is better to prolong our life in miſer than to haſten our owne death without h of mercy, *Lactan.*

Love wanting deſire makes the minde ſperate, and fixed fancie bereft of love, neth into furie.

There is no offence ſo great, but mercie pardon, neither is there any thing ſo de rate, which time cannot cure.

Deſperate is the fruit of diſordinate ſin which becomming his owne Judge, pro his owne executioner.

The feare of inevitable puniſhment, is cauſe of deſperation, *Stob.*

Nothing doth more torment a man, t forſaking hope, *Quin.*

Deſperation preferreth profit before neſty, *Eraſ.*

Let no man deſpaire of that thing to effected, which hath beene done already.

Extreme feare and danger makes cow deſperately adventurous, and what perſwa could not make conſtant, miſerie hath m deſperate.

Reſolution is grounded on honour, de rateneſſe on danger.

Fortune desperately attained, is as despetely lost, and despair suddenly entertained, a token of a wretched conscience.

Despaire comes of the feebleneſſe of courage, and the lacke of wit.

To him that is subject to passion, despaire ever attendant.

He that is desperately inclined to his owne will, is ever moſt neere to the wrath of God.

Despaire leadeth damnation in chaines, and violence layes claim to the wrath of God, *Ber.*

Despaire and revenge deprive men of the mercie of God, and cleane blotteth out the memory of their former deeds.

Of all the perturbations of mans mind, despaire is the moſt pernicious, *Livius.*

Many reading *Plato* his booke of the immortality of the ſoule, have laid violent hands upon themſelves.

He that through the burthen of his ſinnes breakes forth into desperation, wilfully refuſeth the mercy of the Almighty.

When hope leaveth a man, feare beginneth to conquer him, *Plato.*

The ſoules firſt comfort, is to avoyde the fault, the next not to despaire of pardon.

Desperation is a certaine death, *Aug.*

As hee which without licence breaketh a Priſon procureth his owne death, ſo in the World to come ſhall he be perpetually puniſhed, which contrary to the will of God will let the ſoule at liberty, *Plato.*

Vincitur haud gratis jugulo qui provocat hoſtem.
Qui nil poteſt ſperare, deſperet nihil.

Of Heresies and Heretikes.

Defin. *Heresie is a wilfull and obstinate opinion grounded in the mind: the sister of ignorance, professed enemy to all truth, presumptuously opposing it selfe against the Principles of faith and true Religion.*

AFter the ascension of Christ into Heaven divers by the instigation of the devil said, as *Simon* the Samaritane and others who sought to seduce the people from the true faith they embraced, teaching and preaching Heresies, *Justinus.*

Heresie streweth the plaine and open way of truth with thornes and brambles.

Marcion heaping heresie upon heresie, said that *Cain*, the Sodomites, and the Egyptians and all nations that have excelled in wickednesse, met Christ in hell, and by him were delivered, *Irenæus.*

Montanus calling himselfe the Holy Ghost he strangled himselfe, *Nicephor.*

The Valentinians said, that Christ took not flesh of the Virgin *Mary*, *Poly.*

The Church of Corinth was corrupted, not onely in manners, but also in doctrine.

Arius that arch-hereticke, his bowels burst in sunder, *Theod.*

The Adamites, denominated from Adam, administer their Sacrament naked: they call their Church Paradise.

Abelites require such chastity in marriage that they admit no copulation betweene man and wife. This Heresie was soone suppressed.

Mon-

Origeniſts and Saduces, deny the Reſurrection.

Aquarii uſed not wine, but water, in the Sacrament.

If we follow our owne imaginations, neglecting the truth, we renounce our ſalvation, and yeeld our ſelves ſubject to Satan.

The Nicholaites maintaine the communitie of their wives, *Euſ.*

Antioch was never without Heretikes; for within the ſeventh yeere of *Julius*, the greater part thereof was conſumed with fire from heaven, the other deſtroyed by earthquake.

Neſtorius denyed *Mary* to be the Mother of Chriſt: after hee was baniſhed, his tongue was eaten up with worms, and he died miſerably, *Evag.*

They which through the dimneſſe of their mind, & want of underſtanding, do contemne the true and living God, do pleaſe themſelves with all manner of peſtilent errours, *Amb.*

Some not conſidering that cleere and heavenly light, which commeth from God, they fall into the gulfe, and ſinke to the bottome of that moſt foule and filthie puddle of all falſe Opinions, Errours, Hereſies, and worſhipping of falſe gods, *Amb.*

An heretike doth corrupt the ſinceritie of the Faith and Doctrine of the Apoſtles, *Auguſt.*

A ſchiſmaticke, although he ſin not at all againſt the pure Doctrine and ſincere faith, yet he raſhly ſeparateth himſelfe from the Church, breaking the bond of unitie, *Aug.*

If Cockle appeare in the Church, yet ought

neither our faith nor charity bee lerted, wee muſt rather learne to be good Corne, *Cyp.*

While ſome men alwayes take to themſelves a further dominion than peaceable juſtice requireth, they periſh from the Church: and while they proudly lift up themſelves, blinded with their owne preſumption, they are bereft of the light of the truth, *Greg.*

The Church oft placed amidſt much chaffe and cockle, ſuffereth many things; and yet whatſoever is either contrary to faith or good life, ſhe alloweth not, neither holds ſhee her peace, neither doth ſhe it.

De nucleo olivæ, intus optimæ & ſuaviſſimæ, ventoſa & vana caprificus exurgit; ita & hæreſes de noſtra fructificaverunt non noſtræ degeneres veritatis grano & mendacio ſilveſtres. Tertullianus.

Omnia hæreticorum dogmata inter Ariſtotelis *&* Chryſippi *ſpineta ſedem ſibi & requiem repererunt,* Hieronimus.

Of Devils.

Defin. *Devils are our tempters to ſinne, blaſphemie, and all other evils: they that ſtand in feare of God, take pleaſure in that which diſpleaſeth them.*

THe devill labours to deceive man, and greatly envies that any ſhould be ſaved. Satan is a ſubtile fiſher, and uſeth great cunning in caſting of his net, and ſearcheth out the vaine of water, wherein every man is delighted, *Baſil.*

The

The Devill by degrees worketh the deſtruction of man.

Chriſt fiſheth with an angling rod, and catcheth but a few: the devill with a broad net, and draweth up multitudes, *Chryſ.*

The devils baite is ſweeter than Chriſts, and that is the cauſe he taketh ſo many, *Hier.*

Chriſt fiſhing tooke foure, *Simon*, *Andrew*, *James*, and *John*; the devill walking by the ſea of this world, may in as little ſpace catch foure thouſand.

Through the envie of the devill ſinne entred into the world.

The devill was the firſt authour of lying, the firſt beginner of all ſubtle deceits, and the chiefe delighter in all ſinne and wickedneſſe, *Philo.*

Divers ſpirits were wont to deceive people, either by miſ-leading them in their journyes, or murdering them in their ſleepes, *Pſellus.*

The Devils, not able to oppoſe God in himſelfe, aſſault him in his members, *Aug.*

The Devill intangleth youth with beautie, the Uſurer with gold, the ambitious with ſmooth lookes, the learned by falſe doctrine.

The Devill oft-times ſpeakes truth in Oracles, to the intent they might ſhadow their falſhoods the more cunningly, *Lactan.*

The Devils (as being immortall ſpirits, and exerciſed in much knowledge) ſeeme to worke many things, which in truth are no miracles, but meere workes of nature.

All the great power of devils, proceedeth from the juſt indignation of God, who by

ſuch whips chaſtiſeth the wicked, and exerciſeth the good.

The devils have divers effects, the one troubles the ſpirit, the other moleſteth the body; ſome inſinuate and ſteale into our hearts, where depraved deſires are ingendred; or elſe into our underſtanding, to hinder the uſe and office of reaſon.

The power of God, and not the devill is to be feared, *Greg.*

The inviſible enemy is overcome by faith.

The devils have will to hurt, but they want power, *Aug.*

The devill is overcome by humility.

The devill is ſtrong againſt thoſe that entertaine him, but weake againſt thoſe that reſiſt him, *Aug.*

From evill ſpirits proceedeth Art magick, whereby the ſlaviſh practiſers of that damnable Art, by many falſe miracles deceive the ſimple, and confound themſelves.

He that giveth his word to the devill, breaketh his bond with God, *Luther.*

The devill, temptation, and ſinne, were the occaſions of mans fall.

The hearts of the Reprobates containe as many devils as unchaſte thoughts, *Greg.*

The devill in the laſt day ſhall riſe againſt us in condemnation, for that he hath beene more carefull to get ſoules than wee to ſave them, *Bernard.*

The devill doth eaſily hit with his arrowes the proud men of this world, but the humble hee miſſeth. The Archer ſooner doth hit a great marke than a little one, *Amb.*

The

The devill is to ſome a Lion, to ſome an Ant, *Greg.*

The devill ceaſeth to tempt them whom he hath already won.

The devill, though he ſeeth not our thoughts, yet by outward ſignes hee many times doth know them, as by our words.

The devill is the father of lies, and the chiefe author of all deceit.

The devill tempteth the righteous one way, and the wicked another way, *Greg.*

The devill preſents before us many vaine delights, to the intent he might the better keepe our minde from godly meditation.

What ſinne ſoever hath beene by man at any time committed, was firſt by the devill invented.

The devill firſt accuſeth us of our evill words, next of our evill workes, laſtly, of our evill thoughts, *Greg.*

Chriſtus Leo dicitur, propter fortitudinem; Agnus, propter innocentiam; Leo quod invictus, Agnus quia manſuetus. Ipſe Agnus occaſu vicit Leonem, qui circuit quærens quem devoret: Diabolus Leo dictus feritate non virtute, Aug.

Of Hell.

Defin. *Hell is in all things contrary to heaven, it is a place of torment, miſerie and deſolation, where the wicked ſhall endure the endleſſe judgement of paine for their offences.*

ZEno the Stoicke taught, that the places of the Reprobates were ſepa-

rate

rate from the righteous, the one being pleasant and delectable, the other darkesome and damnable.

Hell is the hold of horrour, distresse, and misery, the Cell of torment, griefe, and vexation

The losse of Heaven is to the damned more grievous than the torment of hell, *Christ.*

Hell is the land of darkenesse.

In Hell all torments are not alike, *Aug.*

Woe be to him, that by experience knoweth there is a Hell, *Chrys.*

Hell is the place of punishment, which God hath reserved for the reprobates.

In hell is no order, but a heape and Chaos of confusion.

The wretches in Hell have an end without end, a death without death, a defect without defect: for their death liveth continually, and the end beginneth alwayes, and the defect can never faile.

Hell is every where, where heaven is not.

The torture of a bad conscience, is the hell of a living soule, *Calvin.*

Good men have their Hell in this world, that they may know there is a Heaven after death, to reward the vertuous; and wicked men escape torments in this world, because they shall finde there is a judgement to come, wherein the wicked shall have punishment, according to the number of their offences, *Lactan.*

They that beleeve in Christ, have already over-come sinne and hell.

To them that are enamoured of the world, the

the remembrance of Hell is bitter.

The image of our ſinnes repreſents unto us the picture of Hell.

Hell like death is moſt incertaine, and a place of puniſhment moſt aſſured.

Hell is compared to the Labyrinth which *Dedalus* made, whoſe entrance is eaſie, but being once in, it is not poſſible to returne.

He that tempted Chriſt, will never ſpare men, *Bernard.*

If thy mind be not moved with the fire of Heaven, take heed leſt thy ſoule feele the flames of Hell.

Hell that is knowne no where, is every where, and though now never ſo private, yet in the end it will be moſt publike.

Envie is a picture or reſemblance of Hell.

Death holdeth his Standard in Hell, which is called the land of death.

Infernus locus eſt ſine menſura, profunditas ſine fundo, plenus ardoris incomparabilis, plenus fœtoris intolerabilis, ibi miſeriæ, ibi tenebræ, ibi horror æternus, ibi nulla ſpes boni, nulla deſperatio mali.

Noctes atque dies patet atri janua Ditis.

FINIS.

Stock

Cash	22	18	6
Bills	3	10	0
Wages	0	13	0
Shuf	1	0	0
Self	2	15	0
	30	16	6

Erismas Accounts

13
3
1
16
16
1
5

The Names of all the Christian and Heathen Authors in this Booke.

A

Augustine.
Ambrose.
Appian.
Archimedes.
Ælianus.
Aristotle.
Aristippus.
Anaxagoras.
Alexan. Severus.
Anselme.

B

Basil.
Bernard.
Bonaventure.
Boetius.
Bullinger.
Bodinus.
Bias.
Becon.
Beza.
Bion.

C

Chrysostome.
Cyprian.
Clemen. Alexan.
Cassiodorus.
Collumella.
Cor. Agrippa.
Chrysippus.
Chilo.
Calvine.
Cicero.
Curtius.

D

Diogenes.
Diog. Laert.
Demosthenes.
Dionysius.

E

Eusebius.
Evagoras.
Erasmus.
Ennius.
Epictetus.
Euripides.

G

Gregory.
Guevara.
Galen.

The Authors Names.

Galen.
Guicciardine.

H

Hierom.
Horace.
Hermes.
Hippocrates.
Homer.

I

Iosephus.
Isidorus.
Irænæus.
Iustine.
Iustinian.
Isocrates.
Iamblicus.

L

Luther.
Lactantius.
Lod. Vives.
Livius.
Lucretius.
Lycurgus.

M

Macrobius.
Musonius.
Marc. Aurelius.
Musæus.
Menander.
Martial.

N

Niphus.

O

Origen.
Olaus.
Osorius.
Ovid.

P

Policarpus.
Petrach.
Publius.
Plautus.
Plato.
Philo.
Pontanus.
Pacuvius.
Phocion.
Periander.
Pythagoras.
Plotinus.
Plutarch.
Pittacus.
Pindarus.
Petronius.
Plinius.
Psellus.

Q

Quintilianus.

R

Ramus.

S

Sirach.
Solon.
Socrates.

Stobæus.

The Authors Names.

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Saluſt.
Suetonius.
Silius Italicus.
Sophocles.
Seneca.
Sir *Thomas More.*
Sir *Philip Sidney.*

T

Thom. Aquinas.
Theodorus.
Thales.
Terence.
Tertullian.
Theopompus.
Theophraſtus.
Theocritus.

V

Vlgetius.
Virgil.

X

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Z

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